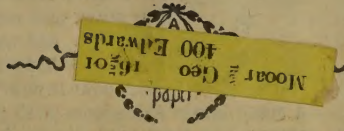


San Francisco, October 11, 1900

# THE PACIFIC



Volume XLIX

Number 41

## Be Still in God.

**B**E still in God! Who rests on him  
Enduring peace shall know,  
And with a spirit fresh and free  
Through Life shall cheerly go.  
Be still in faith! Forbear to seek  
Where seeking nought avails;  
Unfold thy soul to that pure light  
From heaven, which never fails.

Be still in love! Be like the dew  
That, falling from the skies,  
On meadows green, in thousand cups,  
At morning twinkling lies!  
Be still in conduct, striving not  
For honor, wealth, or might!  
Who in contentment breaks his bread  
Finds favor in God's sight.

Be still in sorrow! "As God wills!"  
Let that thy motto be,  
Submissive 'neath his strokes receive  
His image stamped on thee.  
Be still in God! Who rests on him  
Enduring peace shall know,  
And with a spirit glad and free  
Through night and grief shall go.

—From the German of Julius Sturm.



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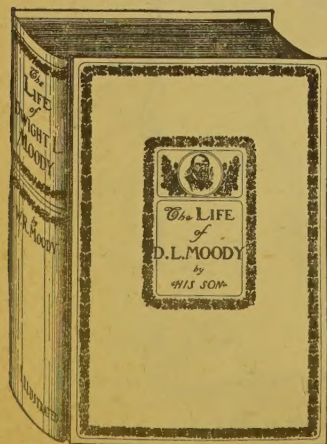
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# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

*"First pure, then peaceable . . . without partiality and without hypocrisy"*

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, October 11, 1900

Yes, I'm a weaver, and each day  
The threads of life I spin,  
And, be the colors what they may,  
I still must weave them in.  
With morning light there comes the thought.  
As I my task begin,  
My Lord to me new threads has brought,  
And bids me "Weave them in."

## General Association of Central and Northern California.

### THE FORTY-FOURTH ANNUAL MEETING.

The Association met in an historical place. Sonoma county was the home of much that was stirring in early days. Four centuries ago there came from Spain a migration westward which touched in its course the coasts of Lower California. After a century of experiment there it crept up the coast, touching first at San Diego, and during the next half-century moved northward, making its way by the early Christian missions, the ruins of which are found now all the way from the southern border to the county in which this Association held its forty-fourth annual session. From Russia a second tide of immigration began to creep eastward, long ago, across Siberia and along down the Alaskan and California coasts. Forts and chapels were established the most southern of which were in Sonoma county at old Fort Ross. From the early part of the century to 1846, when the bear flag was raised, these two hostile forces stood frowning at each other. Then came the days of self-assertion and of independence, and finally admission into the Union. Today the old mission chapel at Sonoma is used as a place for making wine and the Russian chapel as a cow-shed. Better things prevail, and the wilderness of early years bustles with the present-day life of our own American civilization. About half-way between these historical places stands the town of Cloverdale, nestled in among the surrounding hills, the seat of many a pleasant and prosperous home. For thirty years the Congregational church has been a wellspring of good to this beautiful town and the adjacent country, and people of all denominations were ready to give royal welcome and entertainment to the State Association when they learned that it was ready to carry thither the blessings which come from every such

occasion of fellowship.

The attendance was good at the opening session Tuesday afternoon, but gradually increased until the next day the seating capacity of the church building was taxed to its utmost. The Rev. R. H. Sink of Stockton was Moderator; Rev. L. D. Rathbone of Santa Rosa, Assistant; Rev. H. F. Burgess of Auburn, Scribe; and Rev. E. W. Stoddard of Martinez, Assistant. The program as arranged by the business committee from session to session was strictly adhered to by the Moderator, and while one speaker might steal what one brother colloquially called "my thunder," he was not allowed to steal a minute of another's time.

The address of welcome by Rev. H. E. Banham, the pastor, the response by the Moderator, and the Associational sermon by the Rev. C. R. Brown, of the First church of Oakland, along with devotional services, fittingly introduced what is said by all to have been one of the best of our many excellent Association meetings. The sermon was so crowded with good things and was so inspiring to all who heard it that Mr. Brown has been asked to give it wider circulation through The Pacific. Mr. Brown has promised this or another soon.

### "CHRISTIAN NURTURE."

This topic was considered in relation to the children by Rev. W. H. Cross of Saratoga, and in relation to the young people by Rev. C. C. Cragin of Rio Vista. We have been permitted a glance at Mr. Cragin's paper, from which we quote: "Battle is an important part of Christian nurture. It is putting into practice what has been studied in theory. It is using in conflict the Christian armor which has been worn in the drill of the armory. The stress of war cures many of the follies of troops who measure everything by the standard of the dress parade. \* \* \* Christian nurture will not be gained while we compromise or sleep. It is not a thing we can dream ourselves into. It means patient and persistent use of the means of grace. It is not a Jonah's gourd; it is of the fibre and endurance of the oak. Nor is Christian nurture by machinery. It is not by organization. \* \* \* Beware of the man who knows nothing



of the blessings of solitude. Copying the world in its noise and rush is not the way of progress in the things of the Kingdom. Alone with Christ on the Mount of Transfiguration is an essential preparation for curing the demoniac child at the foot of the mountain."

#### REPORTS.

"The Capen Plan" was reported by Rev. F. B. Perkins, the chairman of the committee appointed last year. The report elicited much favorable comment, and Mr. Perkins was given a hearty vote of thanks because of the earnest and arduous work done by him in bringing the plan before the churches.

Dr. McLean reported concerning Belmont school, giving reasons for the withdrawal of the Congregational funds once placed in that educational institution. It was thought by those under whose direction the funds were administered that the times did not demand in this part of California an institution of this grade under Congregational control, or even partially so. The Belmont corporation was continued and will be continued until such time as the funds invested, with interest, have been paid by Prof. Reid, who, according to contract made some months ago, is now sole owner of the school. Dr. McLean also reported concerning Pacific Theological Seminary. The Seminary has not been removed to Berkeley yet because the property at present location has not yet had a buyer.

#### FOREIGN MISSIONS.

The work of the Woman's Board of Missions for the Pacific was presented by Mrs. A. P. Peck, president of the Board, and by Mrs. H. E. Jewett, the ex-president. Mrs. Peck appealed to the pastors to work for an increased interest in the Board among the women of the churches. Mrs. Jewett gave a survey of the work during the last decade.

The Rev. Walter Frear, representing the American Board, stated that the conversions in foreign lands above those in the homeland showed how God was honoring the foreign missionary work. He urged increased consecration to and gifts for this work on the part of all. Only fifty-four out of one hundred and thirty churches in the Association, it was said, have made contributions during the last year direct to the Board; and only sixty contributed either directly or through the Woman's Board.

The Rev. F. M. Price told of the work in the Micronesian Islands, saying that it was the most wonderful thing in the world—the way the gospel had uplifted that people.

Dr. Whitney spoke concerning the work in China. Among other things he urged the dissemination of more information concerning foreign missions, stating that he had noticed

a general ignorance on this subject as he had gone among the churches.

Dr. A. P. Peck told in most impressive way some of the thrilling experiences of the besieged missionaries in Peking, having had the story from the lips of the American Board missionaries who passed through San Francisco recently on the way to their homes in the East. He has promised the story for The Pacific next week.

Rev. E. J. Singer told of the work in the organization of Sunday-schools, making plain the great need and the good work the Sunday-school and Publishing Society is doing along this line. Mr. Singer plans to be in the field more next year than he has been this year, although a large amount of field work has been done this year.

Wednesday evening The Pacific was given a choice place on the program. The editor reported concerning the work of the last two years, showing great strides toward financial success, but stating the urgent need yet of an increased interest on the part of the constituency. Prof. W. M. Searby, one of the directors, emphasized the value of the paper and spoke of the arduous labors of the editor and manager in bringing it to its present encouraging outlook. At the request of the Moderator Mr. Searby led in prayer in behalf of the paper and its editor.

#### HOME MISSIONS.

The Home Missionary Society had the remainder of the time during Wednesday evening. Superintendent Harrison read his report and then introduced the Rev. W. Bair of Angels Camp. Mr. Bair's address illustrated the value of home missionary work. It is evident that since his advent into Calaveras county some remarkable transformations have been wrought there. Men who have not been to church for twenty-five years are attending now in Angels Camp. Evidently Mr. Bair is no compromiser. He told a saloon-keeper that he was in the most damnable business on earth; but that saloon-keeper pays a dollar a month for the support of the church. This home missionary was once a railroad conductor on one of the finest trains on one of the best roads in the East, but he says that he would rather be a home missionary and preach the gospel of Christ than run the finest train on earth.

The Rev. Dr. Adams, speaking concerning methods of church work, said: "Make use of everything you can to catch men, and when you get their ears preach to them the gospel of Christ. Nothing but the cross of Jesus Christ will make a church a winning church. Study sociology, learn all you can of it; but keep still and preach the gospel." As to home missionary funds Dr. Adams said: "We are able to raise the money needed. It is not a



question of ability. It is one of will." Exhorting the pastors to ask their people for money for this and all other branches of church work it was said: "It is the preacher's duty not only to feed the sheep, but to shear them as well."

#### SELF-SUPPORT.

At the annual meeting of the California Home Missionary Society it was voted unanimously to assume self-support April 1, 1901. Immediately after this vote the Moderator called on Prof. George Moor to lead in prayer, and then all joined in singing "Praise God From Whom All Blessings Flow."

Two valuable papers on "The Adjustment of Our Churches to New Conditions" followed on Thursday morning. One was by Prof. C. S. Nash on "Religious Thought." The other was by Rev. C. E. Chase on "The Twentieth Century Life." These papers struck a popular chord, and their hearers felt that they must have them in *The Pacific* for reading by themselves and friends.

The Woman's Home Missionary Union took an hour on Thursday afternoon. Mrs. E. S. Williams told of the work of the year and briefly of the work of the union during the thirteen years of its existence. She asked that the auxiliaries be increased from forty to an hundred so that the requirements of the work might be better met. Mrs. F. B. Perkins talked concerning the Cradle Roll and urged its adoption. "The earth is to become full of the knowledge of the Lord," she said, "but how is it to become full unless you and I do our part?"

#### RELATION OF THE CHURCHES TO MEN.

All who heard the three fine addresses on Thursday evening on the "Relation of the Churches to Men," felt that some of the very best wine was reserved unto the last. The Rev. E. W. Stoddard of Martinez spoke concerning that relation in the presentation of the gospel. He plead for the presentation in the pulpit of the truths of religion and not the dogmas of theology. "Not that the doctrines of the church are matters of indifference—far from it—but that they are not as such to be pressed upon as matters of the first importance, for men need not so much to learn or to believe as to be and to do." "But if it be urged," continued the speaker, "that men must learn and believe in order to be and to do, what need they to learn and what to believe?" The answer was: "The relation in which man stands toward God and his fellow-man, his own sin and need, and God's fatherly, forgiving love; the hatefulness of a life devoted to selfish ends, and the beauty of unselfish service; the dignity and worth of man as the son of God, and Jesus Christ as the embodiment of all that man should be and the revelation of all that the Father feels and would be

for his children. These and similar truths are what men need to learn and believe." The personality of the preacher was then presented as an important factor in the presentation of the gospel. He must be "devoted to his calling, without suspicion of self-seeking or any ulterior motive, charitable in his judgments, strictly upright and honorable, not to say honest, in all his dealings, of irreproachable life and conduct." Another important factor considered was the church member. Here was emphasized the duty of the church member to aid in every way the pastor and to live so that his every-day life would be a constant testimony for Christ and his religion. With pastor and people walking worthy of their vocation, "the problem of the presentation of the gospel to men is solved; the harmonious influence of life and teachings will almost compel men to seek a share in the blessings of the Kingdom." "Would that all our churches," said Mr. Stoddard, "were animated by this spirit and thus fitted to discharge their holy office as heralds of the Savior's love."

The address by the Rev. Dr. Cherington on "The Relation of the Churches to Men in Respect to Their Own Life" will be printed in *The Pacific* soon.

Speaking on "The Relation of the Church to Men in Respect to Civic Life," the Rev. E. D. Weage of Tulare showed that there are duties both to God and to man. "Christ never abrogated or denied either table of the commandments. He left them side by side. So has his church. Civic duties were somewhat limited in the days of Paul. But he found occasion to say considerable about them. \* \* \* There is no part of the complex life of the day that Paul does not touch, and that he does not touch as a religious matter." Coming down through the centuries, he found the present-day thought to be in general: "Religion touches every sphere of life and includes every relationship. The man who tries to be religious and who refuses to carry his religion into politics and into business has no religion to speak of."

The application of religious principles to civic life was said to be exceedingly difficult because of the complexity of that life, human selfishness and the intense struggle for existence. "These are the struggles that are on today—the struggle for bread, for honor, for power. It is in these struggles that men live and die. It is these struggles that give force to the questions of civic life. It is these struggles that make the world one vast battlefield and every heart a heaven or a hell. Is it any wonder that it is hard to settle the questions of civic life honestly, fairly, as they ought to be settled? The only man who ever met and perfectly answered such questions in his own



life was the one in whom God lived as incarnate—the God-man.”

For the solving aright of these problems it was said: “Somehow the great facts of life and death, of time and eternity, of man and God, must get their grip on the hearts of men, and then there is a sufficient motive power for a righteous life.”

#### DEEPENING SPIRITUAL LIFE

In a thoughtful paper by Rev. J. H. Goodell, on “The Deepening of the Spiritual Life,” it was said that spiritual life does not inhere in the activities of the Christian. To plan and manage enterprises; to be engaged in charitable and administrative work, and to be on call for the various causes which are usually associated with religious and philanthropic life is not to have spiritual life. It was shown that a man might be strong in Christian intellect and yet have very little spiritual life. “Neither is spiritual life any kind of adherence to religious form or expression. A great deal of a man’s nature may become absorbed in his preference for ecclesiastical lights and shades. Holy tones, pious phrases and a kind of heavenly echo in music, and prayer and exhortation, are very captivating to some people. The feelings are stirred, the sense of mystery is awakened and the imagination begins its fascinating work. This is often mistaken for spiritual life.”

“To stand uniformed and chivalrous, and with saber drawn, and to scan all horizons for approaching heretics”; this, too, it was said, can be mistaken for spiritual life.

In defining spiritual life Mr. Goodell said: “Something more than the best in all these must thrill the soul before spiritual life is there. Something of all these there may be, just as you can make the features of a human face in marble. But they, too, will be stony, if they are beautiful and attractive, until that invisible but almighty touch is given that turns dead things into life. Spiritual life is reinstatement of the lost in man; it is the resurrection of the dead in him. It is the Holy Spirit entered, operating and absolute in control within the soul.”

Concerning the deepening of this life the thought was: “This spiritual life is the natural life of the Christian. It is pressed upon us. It is waiting at every man’s door. If permitted to enter and live the Holy Spirit will not stop until he has sounded and occupied all depths in our souls. It is the one object for which the Christian is delayed here on earth after his conversion. It is to make us like God that we may be fitted to live with him, and in sympathy with his work, that we may be prepared for our positions in the eternal ongoing of his operations. To deepen spiritual life does not require some mysterious, difficult and unnatural manipulation of one’s self.

It is as simple as it is urgent. It is larger and larger surrender to what God is ever trying to do in us. If we will always seek the most spiritual side of every question that meets us, whether it is great or small; if our face is set towards that one attainment through every opportunity that offers itself; if our minds can be closed to all reasoning and questioning that tempt us to follow something lower than the highest in material and invisible things, that spiritual life will pour itself into our shallow souls until there is a channel there as deep as life itself can be.”

#### NOTES.

Names of committees will be published next week.

The devotional and praise services were of a high order.

From time to time during the Association meetings there were seasons of devotion.

The Rev. E. S. Williams won the hearts of many for the missionary home enterprise at Saratoga.

Rev. C. A. Huntington of Eureka, now in his eighty-ninth year, was the oldest minister in attendance.

All of the Theological Seminary professors were in attendance. Some of them, however, only a part of the time.

The vote for self-support on the part of the California Home Missionary Society was not only unanimous but also very enthusiastic.

Revs. W. C. Pond and Joseph Rowell administered the communion, assisted by Deacons Whipple, Case, Hayes and Searby.

The Rev. J. A. Milligan of Porterville tarried about the Bay over Sunday, and gave on Sunday morning, in the First church of Alameda, a valuable talk on home missions.

Several pastors promised to present to their people the interests and claims of The Pacific. All things showed that the paper has a strong hold on the affections of its readers.

Dr. A. P. Peck’s interesting story concerning the missionaries besieged in Peking brought him into special demand at once and several engagements were made for its repetition.

The Rev. Dr. Warren was present for the forty-fourth time. He has attended all the Association meetings for forty-nine years. Five were held before the present organization came into existence.

The editor takes occasion here to state that he did not expect to report the Association himself. Not knowing until after it was over that he would have to do it there are unavoidable omissions.

Hearty appreciation of Rev. J. K. Harrison’s work as Home Missionary Superin-



tendent was expressed and he was unanimously chosen as the Superintendent for the Society when it shall come to self-support.

Dr. and Mrs. Geo. C. Adams remained at Cloverdale over Sunday. Dr. Adams occupied the Congregational pulpit Sunday morning and evening, thus giving the Cloverdale people an extension of the fellowship of the week.

The Rev. H. E. Banham, pastor at Cloverdale, rested Sunday in San Francisco, occupying the pulpit of the First Congregational church. Mr. Banham and his people deserve much credit for the handsome way in which the Association was entertained.

The Rev. Mr. Bair illustrated life at Angels Camp, as it is in part, by telling of an encounter with a half-drunken fellow one day who asked, "Are you the new minister?" Being answered affirmatively he replied, "I sized you up all right. Come in and have a drink."

The importance of carrying at the November election the constitutional amendment exempting church property from taxation was emphasised. It was stated by Dr. Adams that this amendment would save four dollars for Protestant churches to one for Catholic.

Pacific Grove sent two lady delegates as far as San Francisco. But one becoming seriously ill in that city they had to forego attendance at the Association. Trust Mayflower for always doing the best she can to be on hand and do her part in every good way and work!

The Rev. H. H. Wikoff, not being able to remain for the session in which time was given for the presentation of the interests of the Church Building Society, the Rev. E. S. Williams spoke in his stead. There is no worthy cause for which Mr. Williams does not have a good and convincing word.

The Association put itself on record as being in the strongest opposition to intemperance and the liquor traffic and the saloon, and pledged its influence and support for all wise measures to promote temperance in nation, the state and the community. It was resolved to urge upon those in authority to remove the temptation to drink from our soldiers so far as possible, and to make our influence in the islands under our control manifestly on the side of temperance and all righteousness.

The California Northwestern Railway Company was especially generous in its treatment. Some of the ministers, supposing that their half-fare permits on the Southern Pacific would secure for them similar favors at the Northwestern ticket office in the ferry buildings, neglected to apply to the General Passenger Agent for half-fare permits. Accordingly they either used delegates' certificates or

paid full fare. All such were returned free of charge when the matter was brought to the attention of the company.

The Rev. J. B. Orr told at the Association how the call to evangelistic work had pressed upon his heart. And the Rev. J. R. Knodell, his successor at Santa Cruz, spoke of the large number received into the church at that place on confession of faith during Mr. Orr's pastorate, and of their faithful continuance in the Christian life. Prayer was offered by Mr. Knodell for God's hand to rest in benediction on this brother's head. Mr. Orr begins work soon at North Berkeley. He is ready to go wherever God opens up the way for him. The Pacific commends him to the churches.

#### GARNERED THOUGHTS.

We not only walk toward God, but we walk with him.—Rev. J. H. Goodell.

If you are to be proud of your society it must be proud of you.—Superintendent Harrison.

We must bring people to understand that the church of today is not the church which Ingersoll attacked.—Rev. S. C. Patterson.

It is said of us that we fear the Sermon on the Mount. We do not fear it, but we have not yet tried its strength.—Rev. C. E. Chase.

The beauty of our Congregationalism is that we can lay hands on any method or plan, steal the pattern and use it as our own.—Rev. Geo. C. Adams.

The great majority of men believe in the Golden Rule and in the Ten Commandments in business. \* \* \* And there was never before a time when this old Book had so profound a hold on the hearts of men.—Rev. F. B. Cherrington.

You may preach ethics and social reform, but it will not furnish a motive power for a right life. Only as there comes into men's life the motive power of the eternities, will the tempests of earth be stilled. The only power that can counteract our intense worldliness is an intense other-worldliness. Only as men look at the problems of life in the light of the judgment day will those problems be solved aright.—Rev. E. D. Weage.

One of our ministers was passing along the street recently when he met a lady, not a member of his congregation and known to him by sight only. As he raised his hat and was passing on she paused and impulsively said: "Mr. —, it always does me good to meet you. I am better after it." That was all, but it impressed the brother with the fact that there are other sermons than those preached in the pulpit on Sunday, and that he was the representative of Christ, not only when he stood in the pulpit but as he walked the streets.—Rev. E. W. Stoddard.



### Instead of the Fathers.

The writer of this remembers vividly the first meeting of the General Association which he attended—at Sacramento in 1861. The little handful of men whom he met then and those others whom, for several years after, he continued to meet, are invested naturally with special charm. Sometimes, thinking of them, as one by one they have faded from sight, he has found himself half questioning whether the places those brethren left have been made good—or better, or worse—as new faces appear. Naturally, the pioneer workers bring associations which are unique. The memory is partial to them. And, in fact, we must still believe that Divine Providence gave to our early Congregational churches several exceptionally gifted men and women, whom the state of California does well to hold in high esteem.

But let us confess that attendance on the meeting at Cloverdale, while it stirred again the old appreciation of the past, has rendered us grateful and hopeful on account of the men and women of today. Instead of the fathers are the children, and the family likeness still prevails. We did not see in the chair the veterans whom we used to see, but did we ever have better moderators than the two brethren who guided and controlled our discussions? We recollect some excellent papers or addresses from a Benton, a Lacey, a Dwinell, a Stone, but surely we have younger men who are not unworthy to keep the bright succession. We used to think we were working in pregnant years, such as those which came upon us in the time of the civil war—years which summoned us to gird our loins, to watch and to pray. But our new century is not dwarfed by any memorable date that has gone before. If we had the feeling that the occasion called for fully and greatly endowed laborers, that feeling has deepened now. The evangelization of California for its own sake and for the sake of the greater world of which it forms now an even more signal part, makes its loud and solemn, urgent and stimulating, appeal. Best of all, our present Association of brethren and sisters are responding to the appeal. We are glad, personally, to have admired and to have had so much reason to admire, those who labored once; we are coming into hopeful appreciation of those who are now entering into their labors. These churches are indeed straitened in the stress of the task that is set before them, and of that which they have voluntarily assumed. But there are gratifying signs that many among us feel the inspiration as well as the burden of our high endeavor.

M.

The only safe way to climb life's ladder is to keep looking up.

### Seminary Reunion.

The alumni of the Pacific Theological Seminary who were at Cloverdale last week utilized the opportunity for an hour of reunion and fellowship. With a few of the Seminary's special friends as their guests they met on Wednesday evening for a banquet at the hotel, and then gathered around the open fire in the parlors to talk over old times and new. Vice-President Patterson acted as toast-master and elicited some happy speeches discussing the new regime and the work that the alumni can do for the Seminary as the contemplated changes are wrought out. Of special interest was the report of Dr. Mooar from alumni recently seen in Eastern pastorates, and also the touching words of love from Rev. Jee Gam who, although he only graduated from the instruction of Dr. and Mrs. Mooar, might well be given an honorary degree from the Seminary itself. Among those present were the following, the first twelve named being alumni: Revs. Sink, Rathbone, Patterson, Reid, Coombe, Hanna, Cook, Maar, Culver, Rogers, Palmer, and Mr. J. R. Benton; Dr. Geo. Mooar, Prof. R. R. Lloyd, Dr. C. S. Nash, Revs. G. B. Hatch, J. R. Goodell, Gee Gam, S. R. Wood, E. B. Bradley, Mr. and Mrs. Searby, Mrs. E. D. Hale, Mrs. R. H. Sink, Mrs. Rogers and Mr. W. E. Eckles.

B. M. P.

If you are thinking of resigning your pastorate because prominent members of the church have died or moved away, those who remain seem inactive, conversions are few and everything seems discouraging, do not be hasty. Would a pastorless interval help the church at all? Would a new pastor, even if soon at work but without your knowledge of the people, have a better chance to quicken it into life than you have? Are you so sure that you yourself would find a more hopeful field? "It is always darkest just before dawn." May it not be that you were sent there by divine Providence for just this exigency in the history of the church? Are you sure that you have done, and are doing, your power to give? You may be right in going away. But it is quite likely that, if you buckle down to harder, more determined, more prayerful, trustful service, you will see such a response from your people and such comforting fruit that you will wonder how you ever came to think of abandoning the field. Do not be hasty.—[Ex.]

The annual meeting of the Congregational Ministers' Relief Society of California will be held at Congregational Headquarters, Y. M. C. A. Building, this city, on Monday, Oct. 15th, at 12:15 p. m., for the election of officers and such other business as may come before it.

Walter Frear, Sec.



## "The Church a Missionary Force in the World."

[The concluding address was given before the General Congregational Association of Washington, by Rev. George R. Wallace of Spokane.]

It has often seemed to me at Associational gatherings, that we concentrate attention too much upon the minor matters of detail and administration, and too little upon the fundamentally important object for which churches exist and ministers are set apart—the development of missionary forces that will save the world. This idea has been intensified when I remembered that the net average gain to the entire Congregational church membership in Washington, during the year 1899, was only one and one-half member for each church. Dr. Parkhurst once remarked that in apostolic days one sermon converted three thousand people, but that now it takes three thousand sermons to convert one person. In the state of Washington last year, forty sermons were preached from our pulpits for each net gain in denominational membership. Our neighboring state of Oregon has an even worse record, that state having lost twenty-six members more than it gained, during the same year. These are the figures given in our Year Book.

The magnitude of the theme assigned me appalls, in view of the brief time remaining for a hasty glance at it. The subject is so vast, it would be equally fascinating if considered in any one of several ways that immediately suggest themselves. To those familiar with church history, and possessed of historic imagination, it would be profoundly interesting to look at

### THE CHURCH AS A MISSIONARY FORCE IN PAST AGES.

Imagination takes fire when it follows those early servants of our Lord, as they obey his command to evangelize the world. In thought we stand with them in Athens, attracted by the Greek's keen intellect, charming poetry, unrivalled art, peerless eloquence and multitudinous temples. Our souls thrill as we see, through the missionary efforts of those devoted laborers, Pallas of the Acropolis forced to take off her flaming helmet, dismiss her throng of worshipers, and hand her spear and Pantheon to the Son of the Virgin of Nazareth.

With feelings of awed amazement we observe events transpire in Rome that transformed the Pantheon into a Christian temple. What a divine force it must have been that accomplished in fact what Dore feebly, yet dramatically portrayed on canvas in his painting, "The Triumph of Christianity." Heine graphically described a vision he had of the end of Roman polytheism: At a gorgeous banquet on Olympus, sat all the gods and goddesses

around the festal table, when a wan, bleeding figure entered, bearing a cross, which He laid down among the flowers, while the guests, one by one, slunk out into the night, never again to be heard of during the passing ages. How hard it is to realize this scene is more than a dream; that it is the portrayal of a triumphant reality.

Controlled by the same historic imagination we might stand amid the weird and dark forests of Germany, and see the missionary force manifest itself among the ancestors of the Anglo-Saxons of to-day, leading them to cease their worship of nature, with its suns and planets, mysteries and forces, and causing them to bow before the One by whom all things were made, and without whom was not anything made that was made. The same look into the past would show us the Druids of Gaul and Britain, touched by the missionary force of the age, accepting the sacrifice of Calvary, and ceasing their sacrifices of human victims, nine of whom they offered to their gods every ninth month, and multitudes of whom they sacrificed with awful slaughter every ninth year.

To review the missionary work of the church in Europe during the centuries would be a long task, but would increasingly demonstrate the truth of Guizot's words, that "Christianity changed the internal man, the prevailing principles and sentiments, and regenerated the moral and intellectual" life of the world. Of marked interest would be the recital of

### THE TRIUMPHS OF THE MISSIONARY FORCE OF THE CHURCH DURING THE CENTURY JUST DYING,

A century which has been pre-eminently designated "the era of missions." This would necessitate the unrolling of the map of the world, and the passing before us in panoramic vision of the continents of the earth and the islands of the seas. We would see the African bushman and the Australian aborigine changed by this divine power. The Tahitian and the Fijian abandoning their cannibalistic feasts, standing civilized and Christianized; the African, once a slave, now a man, awakening under the possibilities of Christian civilization and from his broken chains forging a throne for his Lord. The epic poet of Christianity has not yet been born. When he writes the supreme poem of the ages he will portray the waves of this transforming missionary force as girdling every island and washing in crystal beauty against the shores of every continent.

Many of us would enjoy psychic excursions into the realms of the century soon to be born, with its new opportunities, which the missionary forces of the American churches must accept. Cuba, Puerto Rico, the Philippines;



China, in which ultra-conservatism and antiquated paganism are making their last struggle—China, where the tortures and agonies amid which many of our heroic missionaries are laying down their lives, are simply the birth-throes out of which a new life, through Christianity, will come to the millions of that Oriental land; Turkey, with its dark and blood-stained past, which will doubtless find in its harbors during the coming century, ships floating the stars and stripes, to compel a recognition of human rights and liberties and guaranteed safety for the Christian forces which will permanently place the Cross in the land of the Crescent.

Interesting as these visions of past and future may be, I prefer this evening to deal with **THE PRINCIPLES THAT MADE THE CHURCH A MISSIONARY FORCE,**

Rather than the history and possibilities of that force. I want to go back, past the fathers of whom we have heard this evening. We have received from these fathers much that is valuable; we have also received from them some things that enslaved and burdened us, and from which we have relieved and freed ourselves after great effort, that we might be in more perfect harmony with true Christianity. Tonight I desire that we go back to the days of the apostles, and mingle in thought with the men of the early Church, who received their conceptions and teachings from Jesus Christ, and whose lives were made powerful by touching him. Let us stand in thought with that heroic band that pitted itself against the paganism, the heathenism, the sin, and the despair of the world, and won the world's most glorious victories, that we may glean some conception of what made the church a missionary force in the world.

Among the factors most potential in developing the apostolic missionary force was

**A PROFOUND CONCEPTION OF THE WORLD'S NEED.**

In his sermon before the last International Council, the ever eloquent Dr. Storrs, taking the place of the much lamented Dr. Lamson, placed this thought as primal and fundamental in developing a permanent missionary motive. He said: "First, we shall all recognize this as essential to the missionary motive; a clear and profound recognition of the evilness and misery of the actual condition of mankind, certainly as compared with the powers which are instinctive in every human soul. The present condition of mankind is one of imperfection, weakness, unsatisfied desire, unrealized promise, and manifold peril." Modern philanthropists and sociologists are ready to acknowledge the misery of mankind's condition, but fail to perceive or emphasize the evilness from which so much of that misery springs. The

early Christians realized that man was out of ethical harmony with God and his own nature. With Nero on the throne of the world, with Greece and Rome perishing from moral decay, they realized that the need of the world was a new birth to a moral life. Modern missionary force, at home and abroad, is often weak, because modern theology apparently but faintly realizes this appalling fact in the life of mankind—that man is evil. All history and biography, secular as well as Biblical, emphasizes this fact telling us that the cause of the failure of the lives of Nero and Napoleon, of Richard and Robespierre, of James I and Judas, was the evil in each life. All great literature teaches the same fact. Take this teaching from the Bible, from Homer, from Dante, from Shakespeare with his Hamlet and Macbeth, from Tennyson, and you have emasculated these great productions and made them meaningless. The intellectual brilliance of Greece and Rome did not blind the eyes of the apostolic church, whose members saw demonstrated the statement made by the Duke of Wellington centuries later, "Educate men without religion and you make them clever devils." This intense realization of man's sinfulness inspired the clarion cry with which they thrilled the world, "Ye must be born again."

Another element in the missionary force of the apostolic Church consisted in

**A GREAT APPRECIATION OF THE SPIRITUAL AND IMMORTAL WORTH OF MAN.**

Walt Whitman said in one of his poems—

"Immense have been the preparations for me,  
Faithful and friendly the arms that have helped me,  
All forces have been steadily employed to complete and delight me."

But Walt Whitman and his ilk never would have written those words, had they lived in the days of the apostles. I looked a short time ago upon Tissot's picture "Inward Voices." Though living most of his life enamored of the Paris Boulevards and the butterflies that there floated past, in his later years Tissot grasped a tragic fact, which in this picture he presented to the world. On that canvas he portrayed a temple or building in ruins, with crumbling columns and falling roof, chaotic debris covering the floor, emblematic of the mutability and perishability of all that man builds. Sitting upon that debris he pictures a man and a woman, symbolic of the race, with weary bodies, furrowed brows, eyes listless with disappointment, hearts sore with despair, and over all a spirit of supreme indifference found only in crushed lives that have lost hope. Beautifully does the artist put beside these two sad beings the figure, stained and wounded, of the "Man of sorrows," who being "acquainted with grief" could enter into the lives of the world's oppressed and suffering ones. But such a



picture was not a product of Nero's world. True, in the past, some great souls profoundly realized that—

"Life is a wild aeolian harp of many a joyous strain,  
But under them all there runs a loud perpetual  
wail, as of souls in pain."

Sir Edwin Arnold, in "The Light of Asia," tells us that Prince Siddhartha, the founder of Buddhism, caught a sight of human suffering and cried—

"O suffering world,  
O known and unknown of my common flesh,  
Caught in this common net of death and woe  
And life, which binds us both! I see, I feel  
The vastness of the agony of earth."

While many caught glimpses of man's sorrows, the world seems to have known nothing of man's worth, of his inherent rights and his immortal value. In the city of the Caesars, of its population which numbered 1,500,000, ten thousand belonged to the patrician class and possessed every luxury; 50,000 were foreigners; 400,000 were called freemen, but had lives little elevated above the slaves, being dependent upon the State for the bread eaten and the games supplied to occupy their minds and thus prevent revolutions. "Bread and games" by day, and garrets to herd in by night, constituted their life possessions. In that same city were 1,000,000 slaves without family life, without property, without rights of any kind; subject to the caprices and barbaric cruelty of their brutal owners, who could sacrifice their lives at any moment, and in the most inhuman manner, without protest from any source. To such a world went forth the apostles and their co-laborers with their declarations of the value of a human being. It was not until the bleeding hand of the world's Savior drew back the clouds of ignorance, and touched the brow of humanity revealing the glittering diadem of man's immortality, and declaring one man, even a slave, to be worth more than the magnificent materialism of a world, that human rights and liberties began to be recognized and respected. This sublime conception of human worth has swept down the ages, from apostolic days, and has inspired every missionary movement with the force that has transformed the slave into the scholar, and the savage into the Christian.

Supremely important in developing the missionary force of the apostolic church was the fact that the early Christians had received

**A GREAT VISION OF THE DIVINE CHRIST,  
WHICH RESULTED IN A GREAT FAITH.**

A decadent faith makes a decadent church, and consequently a diminished force. The apostolic church dealt not in doubts but in certitudes, and these certitudes centered in Jesus Christ. "I know whom I have believed" testified Paul. "We speak that we know, and testify that we have seen," declared the apos-

ties. Unbelief leads to self-conscious weakness, and a self-condemnation that destroys all world-saving force. Great convictions alone produced the results following the efforts of Paul and Peter, Chrysostom and Luther, Wesley and Livingstone. Apostolic religion was Christocentric. All the force in the missionary movements of today is from that center. The Pacific Unitarian some time ago called attention to the fact, as it appeared to that paper, of "an orthodoxy holding fast to its discredited dogmas and profoundly in earnest, and a liberalism intellectually secure, but without depth of moral convictions and half indifferent to the claims of personal religion." Smiling at the asserted intellectual superiority of our Unitarian friends, we are profoundly impressed with the significance of the confession that a church with no vision of a divine Christ, even in this nineteenth century, is confessedly a decadent and forceless church. Paul Richter was right, when declaring of the divine Jesus, that his pierced hand "has lifted empires from their foundations, and turned the stream of history from its old channels." None but a divine hand could have done that.

If our churches of today are to be missionary forces in the world, they must have a vision of the divine Jesus and must preach him. Nothing else will move the world Godward. Often when the compass of my ministerial life is disturbed by the intellectual vagaries of the age, and I am liable to point to something else than the Pole Star of life that once hovered over the Bethlehem manger, I turn to Ian MacLaren's tale of the young minister's first sermon. When a lad his mother lay dying, and in the last interview she took farewell of her fatherless boy and only son, while his sobs shook the bed upon which she lay. At the last she said, "I cannot see you now, John, but I know you are there, and I have just one wish. If God calls you to the ministry, you will not refuse, and the first day you preach in your own church, speak a good word for Jesus Christ, and, John, I will hear you that day, though you will not see me, and I will be satisfied." The young man entered the ministry. With his aunt he occupied the manse of his first parish, and on the Saturday, finished the preparation of his first sermon for the flock the Lord had given him to feed. It was a great production, he thought. Coming from the study he encountered his affectionate and prayerful aunt, who had been present and heard that dying charge of the mother to her boy. Conversing with him about the coming great event she said, "It's not for me to advise you. But it's the folk, John, I am anxious about. You must remember they are not clever and learned like you, but just plain folk, each one with his own temptation, and sore troubled with many cares of this world.



They will need a clear word to comfort their hearts, and show them the way everlasting. You will say what is right, no doubt of that, but, oh, laddie, be sure you speak a good word for Jesus Christ." The minister's face whitened. When he again went to his study and read his sermon the audience he had anticipated vanished from thought, and in its place rose one careworn, beautiful, yearning face, and a voice spoke: "Speak a good word for Jesus Christ." The sermon prepared lost its charm. Twice he crushed it and turned toward the fire, and twice he smoothed it out. How could he preach on the morrow without it. At last, kneeling upon the hearth, he pressed the *magnum opus* that was to electrify his new parishioners, into the fire, and saw the impressive words "Semitic environment" shrivel up and disappear, and it was gone. As the last black flake fluttered out of sight, the mother face looked at him from the ashes, but this time full of peace. On his knees, with the presence of Jesus Christ and the memory of his mother, he prepared his new sermon. The people were present to hear and criticise it on the succeeding Sabbath, but before the preacher had spoken five minutes, the speaker faded from before the eyes of the congregation, and in their vision arose the figure of the Nazarene with tender, patient face and outstretched hands, saying, "Come unto me, and I will give you rest." Eloquence becomes foolishness, and mere intellectuality, pitiful weakness, when applied to the world's need. If we want a force that will touch human hearts, and make our churches successful in the accomplishment of their mission, we must "speak a good word for Jesus Christ." Standing among the orators and philosophers of Greece and Rome Paul realized this and cried, "I preach Christ and him crucified."

The last element in this apostolic missionary force which I shall mention, was

#### A SUBLIME CONSECRATION,

In many cases a consecration unto death. This has been the thrilling characteristic of every missionary force that has touched the world, and the characteristic of each individual missionary; a consecration of talent, time, wealth, life, to the supreme effort of world-saving. The Boer war has made me read again the life of David Livingstone. I have not sympathized much with the Boers in the struggle now ending, because I remembered how they persecuted Livingstone on account of his interest in the natives. I partook of Livingstone's indignation against the Boer's treatment of those natives, the ancestors of Mr. Kruger and his countrymen having stolen their land, cattle and children, and virtually made slaves of themselves, compelling them to labor without remuneration. The Boer's

asserted that the natives had no souls and treated them accordingly. Once when Livingstone went to the Cape to see his wife off for England, and returned to labor for the Africans, he found that the Boers had stolen his property and burned his home, leaving him destitute. He then said, "They are determined to shut up Africa; but I am determined to open it up. Time will show which of us will succeed. As for me, I am determined to open up Africa or perish." In this effort he became lost to the world for years. H. M. Stanley went from America and found him. Speaking of Livingstone's consecration Stanley said: "I went to Africa as prejudiced as the biggest atheist in London. But there came for me a long time for reflection. I was out there, away from a worldly world. I saw a solitary old man there, and asked: 'Why on earth does he stop here? Is he cracked, or what? What is it that inspires him?' For months after we met I simply found myself listening to him and wondering at him, as he carried out all that was said in the Bible: 'Leave all that ye have and follow me.' But little by little, his sympathy became contagious. Seeing his piety, his gentleness, his zeal, his earnestness, and how quietly he did his duty, I was converted by him, though he had not tried to do it." Earth honored this consecration with interment in Westminster Abbey. Through immortal ages this consecration will live as a force, creating immortal joys for those whom his consecration rescued from what he called "the open sore of the world." "Neither count I my life dear," cried Paul, "if I might finish the ministry I have received from the Lord Jesus."

When pointing out the elements of missionary force, I reverently recognize that none of these elements mentioned can exist, save as men open their lives to the Pentecostal power of the Holy Spirit.

Would that, leaving this Association, we might all catch a larger vision of the divine Christ, which, through his spirit, would compel our complete consecration to his service. We are told that when Brutus, the murderer of Caesar, spoke by the dead body, all Rome acquiesced in the deed of conspiracy and assassination, by which the greatest Roman had been taken off. But when Anthony spoke, he wished for the gift of eloquence which Brutus possessed. He said:

"I show you sweet Caesar's wounds, poor, poor dumb mouths,  
And bid them speak to me. But were I Brutus  
And Brutus Anthony, then were an Anthony  
Would ruffle up your spirits, and put a tongue  
In every wound of Caesar, that would move  
The stones of Rome to rise and mutiny."

Often have I longed for the gift of eloquence, and never more than now, that I



might point with thrilling and overwhelming power to the wounds of our blessed Lord Jesus, "poor, poor, dumb mouths," and make them say to each of his followers and to the world, in tones so loving, so pathetic, so thrilling—

"I suffered this for thee,  
What hast thou done for me?"

So that the churches of Christendom might respond in a sublime consecration, and the heart of humanity, overcome by the mighty manifestation of love, might return his love forever.

It is recorded that Beethoven once stood at a German festival given in his honor. It was the great musician's last appearance. That night they were performing the Ninth Symphony, closing with that sublime chorus. Beethoven, being deaf as stone, could not hear the tumultuous applause of the crowded theatre at the close of the chorus. A friend touched him as he stood on the stage with his back to the audience, and made signs to him that he should turn round and see the enthusiasm of the thousands whom his music had thrilled. He turned with a listless face, which at once struck the multitude with a fresh consciousness of his affliction, and then, we are told, that all the floodgates of pleasure, compassion and sympathy were opened; there followed a volcanic explosion of applause, which seemed as if it would never end, and which the master could not fail to hear as well as see. Our Christian imagination pictures a scene infinitely surpassing that; a scene that will one day be a thrilling reality; a scene that waits, gathering force, until the angel stands with one foot upon the sea and the other upon the land and declares that time shall be no more. Then the oratorio of the Messiah, grander in conception than Handel ever dreamed of, will be sung before the Lord whom we love, and the voices of all ages and nations and people will join in the hallelujah chorus. Then, and not until then, will be seen the results of the church as a missionary force in the world.

### The Political Trend in Japan.

BY REV. J. D. DAVIS, D.D.

*Dear Pacific:* I feel sure that your readers are interested in the political trend of this nation which is taking such a prominent part in the great Chinese problem at the present time.

Marquis Ito, who is sometimes called "The Father" of the Japanese Constitution, has recently come before the nation as the head of a new political party, the "Rikken Seiyō Kai" (Constitutional Political Association). This new party seems to have a strong following, and it is likely to have a powerful influence on the future of Japan. Marquis Ito is one of the most liberal and progressive of the older

statesman and he has always shown himself friendly to the Western civilization and to foreigners. His present effort seems to be inspired with an earnest desire to strengthen and perfect the constitutional government which has been on trial during the last decade. Questionable methods and unfortunate efforts to crush cabinets and bring about desired progress have too often marked the course of the various political parties during the last ten years.

The Marquis issued a manifesto from which the following is an extract:

"To speak frankly, it has for some years been a source of profound regret to me to observe a tendency on the part of the existing political parties to be betrayed into words and deeds which are at variance with the principles laid down in the Constitution, which indicate a proneness to sacrifice national for private interests, and which, moreover, are antagonistic to the fundamental national policy decided upon by His Imperial Majesty at the time of the glorious Restoration in unison with the requirements of the universal progress achieved. The lamentable consequence is that the conduct of these parties leaves much to be desired in regard to the maintenance of the honor and good name of the Empire abroad and to the acquirement of the confidence and trust of the people at home."

This manifesto is followed by the following nine Principles of the Association:

"I. We propose to strictly observe the Constitution of the Empire, and in accordance with its provisions, to secure the successful operation of the sovereign power, so that the important affairs of state may be properly conducted, and, further, that the rights and liberties of individual subjects may be efficiently preserved and safeguarded.

"II. We make it our aim to advance the prosperity and position of the country and promote its civilization, in strict obedience to, and in whole-hearted support and furtherance of that grand imperial policy inaugurated at the time of the Restoration.

"III. Desirous as we are to secure the harmonious working of the administrative machinery and to preserve the equity and justice of its action, we propose to use scrupulous vigilance in the appointment of officials; to avoid useless formalities in the transaction of official business; to clearly define, and rigidly exact the performance of, the duties and responsibilities attaching to the various official positions; to maintain strict discipline among public functionaries; and to secure such despatch and precision in the conduct of business as are required by the country.

"IV. Attaching, as we do, high importance to the foreign intercourse of the Empire, we will use our best endeavors to cultivate good



relations with the treaty Powers and guard the welfare of all foreign sojourners within the Empire by extending to them the benefits of such enlightened government as is requisite for every well-regulated community.

"V. Recognizing, as we do, the necessity of completing the defences of the country in accordance with the march of events at home and abroad, we propose to secure, within limits sanctioned by the national resources, effective protection for the national rights and interests.

"VI. Being desirous of placing the strength of the country on a sure and solid basis, we propose to encourage and promote education and to foster the personal character of the people, so that their moral and intellectual qualities may be so developed as to enable them to fulfill satisfactorily the duties they owe to the state in their private and public capacities.

"VII. We make it our object to strengthen the economic basis of national life by encouraging agricultural and industrial enterprises, by promoting navigation and commerce, and by completing the various means of communication.

"VIII. We propose to direct our efforts toward the realization of the object of local self-government, so that the communal units may be knit together in such a way as to secure social and economic harmony among them.

"IX. Keenly aware, as we are, of the serious responsibilities which a political party owes to the state, we will strive to shape our actions in accordance with the requirements of public interest, and always endeavor, in the spirit of self-admonition, to guard ourselves against falling into the old evils and abuses."

We may believe that this new party will unite the best patriots of Japan and indirectly help forward the progress of Christianity. How wonderful the contrast between the condition of Japan and that of China! What a spectacle it was for old China to see Japanese, "the pigmies," as she called them five years ago, forming the main force of the Allies and blowing up the gates of the Imperial city and taking possession of it!

The situation in China has been and continues to be a great strain on everybody in Japan. The Japanese are naturally completely absorbed in this subject. Foreigners, both misisonaries and others, have so many friends and such large interests which are imperiled there that news is waited with almost breathless interest. As to the question what should be done, the best plan which I have heard suggested is the following:

1. Since the Empress Dowager has been in league with Prince Tuan and the others in this nefarious business, let her, with Tuan and the other leaders of like animus, be turned over to

a mixed court of the Allies and Chinese for trial.

2. Let the capital be moved to some sea-port farther south in Old China, out of Manchu territory, where foreign powers can reach it with gunboats when necessary to protect their legations.

3. Let the Chinese who welcome progress form a government and let the Allied Powers stand behind ready to support that government.

Any attempt to patch up this affair without some such radical change will be probably a criminal farce giving no hope of security to foreigners or lasting peace and quiet to China.

There is no question but that the great body of the Chinese people would hail with great joy the moving of the capital as above and anything which would overthrow the present Manchu government.

Kyoto, September 8, 1900.

## Notes on a Trip to the Mother Country.

By Prof. F. H. Foster.

### MORE SEARCHINGS.

Coming back from Salisbury towards Cambridge, we passed near Eversley, where Canon Kingsley, the author of the "Water Babies," "Westward, Ho!" and a number of other stirring and interesting books, was settled in the ministry of the English church. I have always been greatly interested in him as a broad churchman, and above all an extremely manly man. So I turned aside from the path to find the little village and church. There is almost nothing of a village, and but little more of a church. I entered it, finding nothing distinctive about the exterior except that it is built of brick. Stone is more common. The interior is very plain. The reading desk and pulpit stand in the body of the church, one over the other. Near by is a "brass" erected to Kingsley's memory by his daughter. The place is small enough; but when Kingsley was preaching his village sermons, strangers from a distance, often of miles, were always present to hear. The rectory stands near by, a capacious house, embowered in trees. On the lawn I found still standing the three yew-trees, in whose odd, sprawling forms Kingsley used to delight.

Later, I did some looking up of my ancestors, and very interesting the search was; but I have still too much sense left to believe the story would be interesting to others.

Leaving old Boston, in Lincolnshire, after a Sunday's rest, we made it in our way to visit Somersby, the birthplace of Alfred Tennyson. We were foolish enough to try to go by the shortest route as it appeared on the map, and we learned thereby what they mean in England by "cross country roads" more



vividly than pleasantly. A cross road would start out well macadamed and traveled, but soon the travel would stop, and then the macadem, and next you would find a gate built directly across your way. In one case, after crossing a shallow brook by riding through it, we came out in a trackless pasture, every sign of the road effaced! But seeing a gate beyond, we passed through it, were brought into a barnyard, and then let out on the highway again.

Thus we were belated, hot, tired, and hungry when we arrived at Somersby, a little hamlet of three houses and a church. We found we could get an excellent lunch in the farmhouse adjoining the old rectory, the "moated grange" of which Tennyson writes, and where, as a child, he must have been often in and out. The village folk call it "The Castle." It is a fine old brick mansion of two stories, three windows on each side of the central front door. The old rectory, where Tennyson was born, is now a farmhouse also; but the Gothic dining room with stained windows and vaulted roof, added by the elder Tennyson, is still there, and the room where the son was born is shown. The church of which the father was rector is close by, minute and uninteresting, but for its associations, its remarkable ancient cross, and the font in which the poet was baptized. The perfect sylvan quiet of the spot seems like an echo of the dreamy, brooding character of so much of Tennyson's poetry. Here, undisturbed by the noise of the world, the boy could grow up according to his own natural bent.

The next day we were following up the traces of John Robinson, the pilgrim pastor. We had thought of him in Norwich cathedral, where he probably preached; and we were glad to visit Gainsborough, where he is thought to have been born, and to see the memorial church, Congregational, erected to his honor. But when we arrived at Scrooby, and stood in the stable where the Scrooby church is believed to have worshiped, and gazed at the beams which came from the old manor house which William Brewster occupied, we felt that we were at the very fountain-head of the American nation! Through these fields and about these old buildings, of which only traces now remain, Robinson certainly wandered! We were moved more than we could express.

We made a number of other searches, with which I will not tire my patient reader. He may be willing to hear of our journey to Logie-almond, "Drumtochty" by pseudonym, the scene of the "Bonnie Briar Bush." My old interest in Dr. John Watson had been revived by hearing him preach at Cambridge one Sunday evening. So leaving Sterling on our way to Perth, we took the glen of the "Tochty" in our way. We passed over the "Bridge of Al-

lan" (and, let it not be whispered in Gath, we cleaned up our chains on that historic bridge! What will not bicyclists do?), on through Dunblane and Crieff, and into Glen Almond. The most interesting part, the glen proper, lies higher in the more mountainous parts, and this we did not reach. But, crossing the Buchanty bridge we passed along high above the stream, getting a fine view of "Trinity College," an extensive and fine boys' school, and came into the broader valley, where we found the outlying farms just as Maclaren describes them—the little stone farmhouses, the stacks the stone barns, the carts, the broad acres. But America has got into Scotland, and the fences are often made of our wire netting!

The village of "Drumtochty" is called Harrietfield, and is a single long street, with houses principally on one side. We found a "saucy" old Scotchwoman and her daughter, who greeted us hospitably and showed us Watson's picture with that of other pastors of the Freekirk in the village. He is still held there in affectionate remembrance. The kirk itself we easily found, small, low, of solid stone. The pulpit is between the two doors at the front, and the singers sit immediately in front of it. The manse yard opens out of the church yard, and the manse itself, embowered in trees, and built in the most solid way of stone, promises to be a delightful as well as comfortable home. Just below is the old "U. P." church, as plain as plain, in Scotch phrase. The two churches, since the union, belong to the same body, the "United Free Presbyterian Church," and one is going to be called the "North" church and the other the "South," till a convenient time is found to bring them together. The inn of the village has taken advantage of the popularity of Watson, and has named itself the "Drumtochty Inn." But, then, you know, even the cathedrals used, in old times, to make money out of their saints, as did Canterbury out of Becket! Why shouldn't a thrifty Scotchman accept the fame which is thrust upon him, even if he is an innkeeper?

### Rio Vista.

W. A. TENNEY.

Two Sundays recently spent at Rio Vista convinced me more than ever of the importance of our church at that point. It wields a potent influence over a wide scope of country with no Protestant rival. Numerous teams at the church hitching posts show that numbers come a long distance from the farms. A larger percentage of the population attend the place of worship than in any city. The size of the Sunday-school before service would be a credit to any community. The morning congregation is full, composed of solid, wakeful listeners of all ages. In the evening the



young people are in excess. One would need to go far to find a more intelligent set of faces. The Christian Endeavor meeting surpassed anything in that line we have seen in five years. All the available space in the lecture room was packed close with chairs, and all but three were filled. Few children were present, or persons much past the period of youth. A much larger proportion of young men were seen sandwiched in between the young ladies than we have seen elsewhere on the Pacific Coast. About fifty persons were present and the exercises were about equally divided between the sexes. It is an unusual sight, in these days of boasted progress, to find so large a representation of young men in the Sabbath congregation and the devotional meetings. Religious conservatism yet abides at Rio Vista.

Financially, the church is on a solid foundation, owning a good edifice and parsonage, out of debt. The membership have sufficient income and love for the cause to meet any reasonable amount for current expenses and benevolence.

For thirty years the hills and plains back of Rio Vista have furnished one of the richest wheat sections in the state, but during the last five years the construction of Government levees along the banks of the river and many sloughs has reclaimed, and brought into cultivation vast tracts of tule lands. The soil is as rich as the valley of the Nile, and will produce any crop in abundance that can grow in the temperate zone. After the grain harvest, potatoes or beans can be planted on the same ground and mature before the frost or winter rains come. Thus two crops a year are taken from the same ground.

The tule land is somewhat lower than the surface of the river. If irrigation is necessary, the farmers have only to run large syphon pipes over the levee, or through, if they choose, and open the gates at pleasure. The water supply is unlimited as the volume of the Sacramento.

Schooners and steamers land at the most convenient points for the farmers, on the levees, so each cultivator can ship his produce from his own door with the least hauling. Fruits and vegetables picked in the morning, reach the wharf in San Francisco at midnight. When the combined steam harvester is at work, teams gather up the sacks as they drop, and land them on the levee whence they are at once loaded on schooners. Sometimes, forty-eight hours after the grain is standing in the field, the wheat is being put aboard of the great ships at Port Costa of Crockett for a foreign port. The market is virtually at each farmer's door, with no expense for storage, and the least pittance for freight.

The church at Rio Vista will have no oc-

casión to beg for outside funds, when some of its most liberal members are owners of large tracts of this fabulously rich soil. It has access to a sedimentary mint.

### Keeping the Heart Young.

Charles Kingsley, in one of his letters, said: "People smile at the enthusiasm of youth—that enthusiasm which they themselves secretly look back at with a sigh, perhaps unconscious that it is partly their own fault that they ever lost it." Never was a greater truth uttered, that it is not only "partly" but almost wholly one's own fault ever to lose enthusiasm for all that is worthy the name.

In other words, keep the heart young. The brow may be furrowed with care, the threads of silver far outvying the "bonny brown lock," the alert step of youth gone forever. But, as the body, that wonderful mechanism, grows less active, is there necessarily a corresponding inactivity of the mind? We know this is not so. Many of the greatest minds have only arrived at the full fruition of their powers when well on the way toward middle life. And if this be so, how can one lose his enthusiasm or, in other words, the same intense interest and earnestness which he felt in his youth? I have no patience with those who say: "I am getting old; you cannot expect me to take the same interest or to feel the enthusiasm for anything that I used to when I was young; that belongs to youth."

Yes, my friend with the long-drawn sigh, it does belong to youth; if you will not share it with them you are the loser thereby. The secret of keeping the heart young is to keep in touch with youth. By this I do not mean to indulge in all the amusements and frivolities of youth; but, with all the sweetness and sympathy of a truly womanly nature, to enter with ready sympathy into all the interests of youth—mental, moral and physical. Not only may one help toward the character-building of some young, ambitious soul, but it will react upon oneself and will quicken the dormant powers of mind and heart.

One of the sweetest, loveliest women I ever knew was an old lady nearing the eighties, who was never so happy as when she had gathered about her several young people, entering with perfect tact and sympathy into all their pleasures, studies or whatever interested them, and whose far-reaching influence in their lives will never be forgotten or lost. Then let us who have reached the meridian of life keep our hearts young; open to the reception of all that makes life worth living; and ever open like the sunlight toward the young, those who are to follow in our footsteps. So may life become one harmonious whole. For in the eternal verities there is no stagnation, but perpetual growth and activity.—North Carolina Advocate.



## Woman's Board of Missions for the Pacific.

### Annual Report.

I should have said no emphatically when requested to write this annual report if, with the request, had not come to me this thought from one of the dear ladies, to emphasize the plea, "I'm sure one of the Beatitudes in meaning, if not in words, is, 'Blessed are those who fill vacant places.'"

During the past year the office of secretary has been held by three different individuals, and as the present incumbent is a "make-shift," the report will necessarily be very meager. It would be gratifying to summarize the report of the year so that it might be commensurate with the personal pleasure which has been experienced in the work.

The January quarterly meeting was held in the Y. M. C. A. Building. At the directors' meeting preceding Miss Caroline Potter was appointed on the Board of Directors to fill the place left vacant by the translation to a "better home" of Mrs. Thomas Addison. Mrs. L. M. Howard's resignation as secretary was accepted and Mrs. E. J. Singer chosen in her place. A beautiful memorial service for Mrs. Hattie Hyde Addison was conducted by Mrs. C. P. Bradley, Mrs. Bauer and Mrs. Nash giving biographical sketches.

A word picture of the Girls' Training Home, San Francisco, by Dr. Charlotte Brown was given. Following this "Five Years in Prison Work," by Mrs. J. M. Woodman; "Social Settlement Work," by Mrs. Schermerhorn; and a fine paper on "Church Extension," by Mrs. D. W. Folger.

March took us to Haywards. We had the had the pleasure of receiving Pickard as a new auxiliary. Five most interesting papers were prepared for this meeting, showing much labor and research: "What the Home Missionary Union Is Helping to Do," a rousing address on the aim of the C. H. M. Society, self-support in 1901, by Miss Caroline Potter; "What the Church Building Society Has Done," Mrs. E. S. Williams; "The Work of the American Missionary Association," prepared by Mrs. Agard; "Congregational Education Society's Work," Mrs. J. M. Haven; "The Aim of the Congregational Sunday-school and Publishing Society"—from it I quote a startling statement: "There are 10,000,000 children in the United States not reached by religious training of any sort." This interesting session closed with a vivid description from personal knowledge of the condition of men in the mines and logging camps of Northern California by Mrs. Raynsford Taylor of San Francisco. Chase Street church welcomed the Union in June. The devotional exercises were va-

ried by nine ladies, each giving a favorite text of Scripture with some thought of her own upon it. A new auxiliary was formed in this church. The charge was given to each officer by Mrs. F. B. Perkins, with a helpful text of Scripture. The new auxiliary was then most cordially welcomed into the sisterhood of Unions.

As a prelude to increase interest in the "Cradle roll," started by the state Unions about ten years ago, of which Mrs. F. B. Perkins stood as sponsor, Miss Piper of Alameda read a beautiful Cradle-roll story. This set everybody thinking whether they had a baby, could borrow one, or suggest to their neighbor to let their baby's name be entered on this roll of honor. The enthusiasm seemed genuine and promised to be lasting, so we hope when the report of the cradle roll is read today that its members will be largely augmented.

Rev. S. M. Freeland gave an address on "Home Missionary Problems." The afternoon exercise closed with a touching little story by Miss Denton of Japan—the sacrifices, a native pastor made for the cause of home missions.

This report is neither one thing nor another. Had our worthy secretary, Mrs. Singer, been able to be with us, you could, through her facile pen, have been made to feel that you had attended all the meetings. I have given you an object lesson in failure; however, it may stimulate you to be awake and ready to fill the vacancy so unfortunately existing by the ill health of Mrs. Singer with one who has the pen of a ready writer and can at least follow in the footsteps of her illustrious predecessors.

We all love the work and the workers. When the summons comes, "Come up higher," and our ranks are broken; when another is laid aside from active labor, we must not call a halt, but with more energy and enthusiasm fill up the ranks. These are our opportunities for courage, trust and endurance. God has no real need of us, or of anything we can do to bring about the glorious coming of his kingdom, but he permits us to be co-workers. Let us rise to our privileges.

There seems to have been a strong current of Christian benevolence, with increased power as compared with other years. Self-sacrifice has been more plainly stamped on the gifts. We have many reasons for gratitude as we stand reviewing the past, and hope and courage for the future. God has been good to us beyond our anticipations and has blessed us as he always does beyond our deserts. But our eyes are now turned to the future; we pause a moment, however, to say that "the home over there" is richer for such treasures as our gifts of loved ones, consecrated ones of the Union to God and to heaven. May the dear Lord



make us braver and better for the pain of our sacrifice. For the few things done this year we are heartily thankful; for the many left undone, God forgive the neglect, and give us larger fidelity.

A consecrated life must and will manifest itself in living and influential power. Life is a great responsibility when we remember that God records the soul's journey through life. May we each have strength from above so to live that every mile-stone may be for ourselves and others a stone of helping!

Robert Browning says:

"The common problem—yours and mine and every one's—

Is not to fancy what were fair in life,  
Provided it could be, but finding first what may be;  
Then find how to make it fair—up to our means—a  
very different thing."

Let us take for our watch-words, "Dependence, Fellowship, Progress—Dependence on God, Fellowship with him and with one another, Progress in all good works. May the record for the next twelve months be all interwoven with the golden strands of lives through our influence saved by Jesus and souls redeemed from sin.

*Secretary, pro tem.*

### Need of Sympathy.

"Mother, mother!" cried little Willie, coming in upon me as I sat busily at work, "I have lost my arrow in the grass and can't find it." He was ready to burst into tears at his mishap.

"I am sorry, dear," I said, as I went on with my work.

"Won't you go and find it for me, mother?" he asked, with a quivering lip, as he laid hold of my arm.

"I am too busy, dear," I replied. "Go tell Jane to find it for you."

"Jane can't find it," said the little fellow, in a choking voice.

"Tell her to look again."

"She has looked all over. Won't you come, mother, and find it for me?"

The tears were rolling down his face, but I was busy embroidering a little linen sacque I was making for him, and that seemed of more importance than the happiness of my child.

"There, there! Don't be so foolish as to cry at the loss of an arrow; I am ashamed of you! Go look for it yourself."

Willie went crying downstairs, and I heard him in the yard until my patience gave out. "Ellen," I heard him say, "won't you make me an arrow? Here is a stick."

"No, indeed; I have something else to do besides making arrows," said cook.

I felt vexed at Ellen. She might have done it. If I were not so busy I would make it myself, I thought, and I sewed on as before. Wil-

lie's heart was almost broken, but I was not in a mood to sympathize with him. The loss of an arrow seemed a very trifling thing to me. "Willie," I called out of the window, "you must stop crying."

"I can't find my arrow, and nobody will make me one."

"Go find something else to play with. Come, sir, you must stop this crying. I won't have the noise."

"I can't find my arrow," he said, with quivering lip.

"Well, crying won't find it. Come upstairs."

Willie ascended to my room. "Now, don't let me hear one word more of this. Take better care of your arrow next time."

There was no sympathy in my tones, for I felt none. I did not think of his loss, but of the annoyance of his crying.

The little fellow stifled his grief as best he could, and, throwing himself on the floor, sighed and sobbed for some minutes. Before long he fell asleep. How instantly do our feelings change toward a child when we find it is asleep. Tenderness comes in place of sterner emotions. I laid aside my work, and, taking Willie in my arms, laid him on my bed. Another deep sigh came from him as his head touched the pillow, and was echoed in my heart. Poor child! the loss of the arrow was a great thing to him. I wished I had put away my work for a few minutes and made him a new one. What is a little time taken from my work to the happiness of my child? I wish I could learn to think right at the right time. Dear little fellow; I stood nearly five minutes over my sleeping child. When I turned away I did not resume my work, for I had no heart to work on the little garment.

I went down to the garden, and the first thing that met my eye was the arrow partly hidden by a rose-bush. So easily found! How much would a minute have saved, given at the right time! We learn too late, and repent when repentance does not avail.

The first notice I had of his being awake was his gratified exclamation at finding his lost arrow beside him. His grief was forgotten. In a few minutes he was out shooting his arrow again. But I could not forget it. I was serious for many hours afterwards, for the consciousness of having done wrong, as well as having been the occasion of grief to my child, lay with a heavy pressure upon my feelings.—Church Evangelist.

Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half-possession. That which each can do best, none but his Maker can teach him.



## The Sunday-School.

Notes by Rev. Burton M. Palmer.

### The Lost Sheep and Lost Coin. (Luke xv: 1-10.)

Lesson III. October 21, 1900.

**GOLDEN TEXT.**—"There is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv: 10).

#### INTRODUCTION.

Time: December, A. D. 29, or January, A. D. 30.

Place: Perea.

Connection: Since repeating the parable that we studied last, Luke has told of one other day when multitudes went with Jesus, and he gave them warning to count the costs of discipleship before committing themselves to follow him. Now, seemingly, on still a different day, Jesus tells the three parables of God's love for the lost, which are our lessons for the next two Sabbaths.

#### LESSON NOTES.

V. 1. "All the publicans and sinners." Such tax-gathers and outcasts would certainly seem to the Pharisees like men from "the highways and hedges."

V. 2. "Receive sinners." Perhaps by their word they really meant "looketh for" as the verb is translated elsewhere (e. g., Mark xv: 43; Luke ii: 25).

V. 3. Jesus knew what they murmured and answered, as so often, in parables. He had used the first of these parables some time before in Galilee (Matt. xviii: 12-13), but it was worth repeating, it so perfectly answered the Pharisees' murmuring.

V. 4. "What man of you." Some of the common people around him may have been shepherds, but his words are really to the Pharisees; they boastfully called themselves "the shepherds of Israel." The shepherdly customs were familiar to all the people. Here, again, as in chapter xiii: 15, Jesus points out that selfishness has taught them to do for animals what love bids him do for men.

V. 7. The greater joy in heaven over the repenting sinner has been variously interpreted, based upon different views as to who are the "ninety and nine." Perhaps Jesus was adopting almost in irony the Pharisees' self-righteous estimate of themselves and certainly God was more pleased with one humble convert than with them. But may the meaning not be simply this—that at the great moment of crisis when a sinner turns back to God the attention of heaven is fixed upon that one more than on the ninety-nine faithful ones about him? That the moment of conversion, when the fundamental change takes place, is especially rejoiced in by God?

V. 8. "Ten pieces of silver." In purchasing-power these were worth at least a dollar apiece, though intrinsically much less.

V. 9. "Calleth together her friends and her neighbors." Not overdrawn when we think of the peasants who did not handle money much, and who lived more of a neighborhood life and less of a home life than we do today.

V. 10. "Joy in the presence of the angels." Who is in their presence but God? It probably means that they see, and of course share in, God's own joy.

#### REFLECTIONS

We may think of the Church as the seeking woman, God's word as her lighted candle, and souls out of Christ as the coin with the king's image on them.

The angels rejoiced when the Savior was born for earth; they rejoice again when a new life is born for heaven.

The man with a shady character ought to be able to keep cool.

When a couple is matched but not mated, it's a sort of friction match.

If our thoughts were "written on our brows," hats would be worn very low.

In proportion to its size, a fly walks thirteen times as fast as a man can run.

There is room for everybody in this big world, but we can't all have front seats.

Married couples in Norway are privileged to travel on railways at a fare and a half.

He was wise who wrote, "Half the sting of poverty or of small means is gone when one keeps house for one's own comfort, and not for the comfort of one's neighbors." Deny it as we will, few of us have the moral force to set up a standard of our own, based upon our own incomes and our own particular home environment.

If God gives me work to do, I will thank him that he has bestowed upon me a strong arm; if he give me danger to brave, I will bless him that he has not made me without courage; but I will go down on my knees and beseech him to fit me for my task, if he tells me it is only to stand and wait.—[Jean Ingelow.

Christ not only sends us forth, but he goes forth in his disciples; he is received when they are received, he is rejected when they are rejected, and when he is rejected the One that sent him is rejected. The appeal has been carried to the highest court. The Judge of all the earth confirms the message carried by the humblest page, and gives it power and efficacy.—[F. E. Clark.



## Christian Endeavor Service.

By Rev. J. H. Goodell.

### Our Stewardship. (Luke xii: 42-48).

Topic for October 21st.

If Christians would once settle the rights of ownership the question of support for all gospel work would be finally and satisfactorily determined. Financial agents would find their occupation gone; church debts would be fewer and less troublesome; and "appeals" would be quite rare. May God hasten the day!

These are times of institutional churches and organization for practical Christianity, as we often hear it said. But one of the most practical questions in the Christian's life is to get God's view of our relation to possessions. This would not seem a difficult thing to do. There are very few truths so plainly taught or so often reiterated as that fact intimated by the topic of our meeting this week—"Stewardship."

It does appear difficult for us to go beyond the mere sentiment of the matter. It is all right to sing about it and pray about it and teach a Sunday-school lesson on that subject. But to go right out the next day and make our calculations and receive our wages and add up our profits with that fact in view, does not follow so easily.

Giving ourselves to God does not always carry with it the consciousness that everything that comes into our possession is also given to him. And yet every dollar and every other thing of value comes to us with the label: "Occupy till I come." The courts of California recognize and protect the rights of "community property." But the rights of our God to community property which we hold are not yet as clearly in the minds of his disciples. It would be a great step in advance of anything we have yet seen in the Christian world if Endeavorers would come into the full swing of this thought.

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One thing to rid ourselves of is the impression that when we part with what we possess, whether of money, time or anything else we can value or use for ourselves, we are doing a very generous and creditable thing for which there is no motive excepting our good heart. It is a relic of the old mediaeval notion of penance, that by parting with something that would cause us suffering to lose, we can receive so much credit on our moral account. Hence we have the word "contribution." It may surprise some of us sometime to ascertain that instead of contributing generously to God's side of the necessities of this world, we have not even let him have his just share of the returns from what he has kindly entrusted to our care and use.

Do not be satisfied with reading over the reference cited in connection with our topic; but study carefully the parable of the talents in the twenty-fifth chapter of Matthew, and the parable of the pounds in the nineteenth of Luke. There we have something more than the word steward; the idea is wrought out. Have you ever thought that while money is absolutely necessary to the completion of the work of redemption, God has no other way of making money excepting through his partnership with us. In a real sense he is dependent upon our fidelity for that share of the proceeds of our capital for funds to carry on the redeeming work of the world. We sometimes read in court procedures of one partner attempting to "freeze out" another. Representations are made, funds squandered, figures juggled and tricks resorted to by which a partner is deprived of the just returns of his mutual investment with the other member of the firm. Practically men often attempt to rob God of his rightful share in the same way. He says so.

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What we need is to call into use that word share. In connection with what we possess we ought to think constantly of God as a partner. We are handling his money, his possessions and his goods. It is not the question, How much we are to contribute? so much as it is, What is his share? The Lord is not represented as saying: "Well done, good and faithful servant; thou hast contributed a generous amount." But he is commended and rewarded because he has "been faithful." He had handled well something which had been entrusted to him and brought a suitable share to the partner from whom he had received the original investment. Just, faithful, industrious use of what God has committed to us, is what we want to cultivate in this age of great opportunities and large requirements.

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The next advance in this entire matter of providing the money necessary to prosecute Christian work will be the spirit of consecration in money getting as well as money giving. Men will live for the very purpose of making money for the kingdom of God. They will take out enough for a comfortable living, and all the rest they will gladly turn over into the treasury of their Lord. They will not leave large estates for court purposes. They will not "devise" to the Lord after death makes it impossible for them to keep it longer. But mills will run, ships sail, and merchandise pass to and fro altogether in the interest of the King's business. Then shall the treasure of men be where moth and rust do not corrupt and where safe-crackers do not break through and steal.

## The Home.

### Other People's Children.

The most unpopular child in a community is very likely to be the one that is set up as an example to others. If parents would remember how much they disliked those model children who were set before them in their childhood they would be careful not to expose any neighbor's child to a similar dislike. But parents do not always remember. So it happens that at many a summer boarding-house table, where families are brought into close relations with each other, there are often repeated such injunctions as these: "Sit up to the table, Jennie, and fold your hands just as little Margaret does." "Eat your porridge like Margaret." "Margaret doesn't keep turning around in her chair."

Poor little Margaret! How she hates to be exhibited in that way! As for Jennie, she will take less interest in Margaret with succeeding admonitions, until her feeling has grown into an aggressive enmity. It is doubtful if she acquires a single virtue of the model child, while it is quite probable that Margaret will deliberately strive to dethrone herself by some meditated impropriety in order that she may share once more in the human companionship of her playmates.

Children should not be taught to be examples. Their true development demands an entire absence of self-comparison. It is not for them to decide what correction other children need; nor is it well that they should be exhorted to any form of goodness merely because other children are possessed of it. A child should be urged to learn the best way of living by observation as far as possible. But this can be done without calling names. Certainly no parent has a right to destroy the unconscious happiness of another's child by publicly exposing him on any sort of a pedestal.

But suppose the neighbor's child has evil habits instead of good. What shall I say to my child about it? Certainly it is not wise for me to publish the erring child as a terrible example. What right have I to give my neighbor's child a permanent disadvantage in the community by advertising him? It may be that I must keep my child away from his company for a time. Perhaps it will be well for me to talk over in private some of the glaring faults of his playmate in order that he may understand their full significance. But there is a spirit of love for the wrong-doer which can be so manifest in this conversation that my child will look upon him, not with contempt, but with a genuine longing for his improvement.

Parents ought not to scrutinize each other with suspicion, as rivals in the art of child-training. Far better for them to co-operate

with mutual sympathy for the best result to all their children.

### Every-Day Goodness.

The stout man had jostled and fought his way through the crowd at the entrance to the Brooklyn Bridge, and was scowling fiercely as he pushed out a big dent in his hat. Seated next to him in the bridge car was a man who had an office in the same building.

The stout man pointed to the battered hat and said: "I believe men—and women, too, for that matter—are no better than savages. It's every one for himself. There isn't a day passes but that I see something which convinces me civilization is only skin-deep."

"I'm afraid you see only one side of it," replied his neighbor. "There are lots of good things to be seen every day, too. Now, here is something that gives me a deal of happiness during the year." He pulled a small notebook from an inside pocket. Then he went on: "I used to feel as you do—that people are very selfish; but when I began to study them more closely, I saw so many pleasant things that I got in the habit of making notes of them, and so carry this little book. Here's what I've jotted down today, for instance:

"On my way to the bridge this morning my hat blew off. I chased it, but before I reached it, three other men were after it, and one of them caught it for me. Now, there was an entirely unselfish act on the part of men who were strangers to me; and you may see the same thing any windy day.

"As I was crossing City Hall Park, a woman in front of me dropped a glove without knowing it. Two boys made a dive for it, and shouted, 'Lady, lady, you've dropped your glove!' Another act of kindness.

"Just as I reached Broadway, a truckman's horse fell. The driver had hardly left his seat before the drivers of three other trucks stopped, got down, and began to help raise the horse. They did it because they saw a fellow-workman in trouble, and knew that they might need the same help at any time.

"On my way back to the office I passed a heavy two-horse load of flour, stuck on the car-track. I stopped a minute to look, and saw several men put their hands to the muddy wheels and push till the dray started. They had no selfish interest in that load of flour; they only wanted to help.

"These are all little things, but I think they show something very different from savagery. Some days I see even more, and some things I see every day. The reason we don't notice them more is because they are so common. You watch when we get off the car now, and you'll see half a dozen of these men give the papers they have just glanced through to the newsboy at the foot of the stairs. They might



easily throw them away, but they know the boys can sell them again, and therefore make a few extra pennies.

And the stout man himself, when he reached the foot of the stairs, dropped a pace behind his neighbor, and hastily slipped his paper into the hands of a ragged newsboy.—[Presbyterian Review.

### Our Leisure Hours.

A boy was employed in a lawyer's office, and he had the daily papers with which to amuse himself. He began to study French, and became a fluent reader and writer of the language. He accomplished this by laying aside the newspaper and taking up something not so amusing but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time. He found a small volume containing the Eclogues of Virgil, but could not read it, so he purchased a Latin grammar. Day after day he studied this, and finally mastered its intricacies. His mistress came up behind him one day as he stood by the horses waiting for her, and asked him what he was so intently reading.

"Only a bit of Virgil, ma'am."

"What! do you read Latin?" she asked with surprise.

She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a short time David became a learned man, and was for many years a useful and beloved minister of Scotland.

A boy was told to open and shut the gates to let the teams out of an iron mine. Sometimes an hour would pass before the teams came, and this he used so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history, and having learned that thoroughly, he borrowed of a minister Goldsmith's History of Greece. This good man became greatly interested in him and lent him books, and was often seen sitting by him on the log conversing with him about the people of ancient times.

Boys, it will pay you to use your leisure hours well.—[Young Reaper.

Locality is not so potent as love in making a health-giving climate.

It is the privilege of friendship to talk freely to our friends of their faults—but not about them to others.

Quietness before God is one of the most difficult of all Christian graces; to sit where he places us, to be what he would have us be; and this as long as he pleases.

## Our Boys and Girls.

### At the Village Blacksmith Shop.

It was a cold day in March. There had been a thaw, and the half-melted snow had frozen, and the roads were slippery.

The village blacksmith was doing a thriving business, for the country all around the village was a hilly one, and many a poor horse often needed to have the heel and toe corks of his shoes sharpened, to keep him from slipping.

The boys were there in considerable numbers, for while some had business at the shop, others loved to hang around to see the horses shod, and to hear the stories that were told by the men who were waiting.

A handsome gray horse, drawing a cutter, and in the cutter a man with gold-bowed spectacles, appeared at the door, and at once there was a lull in the talk in the shop, for the gentleman who held the reins was the pastor of the village church.

He was city born and college bred, and was reputed to be a wonderfully well educated man.

"I am in a great hurry," said he to the smith; "can you sharpen the shoes of my horse at once?"

"Certainly," was the answer; "lead him in, and I will have his shoes off in a moment."

"But," said the minister, "can't you sharpen the corks without removing the shoes?"

"Oh, yes," was the answer, "of course I can, if you will only be good enough to hold the horse's foot in the fire."

There was a roar of derisive laughter at the minister's expense, for there was not a loafer in the smithy who did not see the absurdity of the minister's request.

The minister gained a new idea on that occasion, and his little bit of experience suggests a word of advice to the boy who may be ambitious to become a scholar, and who thinks that book knowledge is the most important knowledge in the world.

Good books are indeed worthy of all praise, but there is a certain knowledge of practical affairs, the lack of which sometimes makes even great scholars appear quite ridiculous.

It is one thing to know how to say good things; it is another thing, and often a better thing, to know how to do useful, though commonplace, things.

We are not sent into the world simply to be dreamers, even though our dreams lead us through enchanted grounds. The knack of being able to do necessary things is a valuable one—more valuable, in fact, than some of the accomplishments which are supposed to fit young people to shine in the parlor.

Some very amusing anecdotes are told of men who were great thinkers and great schol-

ars, but who in the every-day affairs of life cut a most awkward figure.

One such gentleman, a famous writer, who could charm cultured audiences with his beautifully expressed thoughts, it is said deliberately long and carefully, and with a strangely puzzled air, how he should use a wheelbarrow. Should he push it before him or draw it after him? Which was the proper way he really could not tell.

Another man equally celebrated for his literary attainments was the owner of some fine fowls, whose eggs he greatly enjoyed for his breakfast. He thought he would build a coop to keep these pets of his where he could see and admire them. He worked upon it diligently for some time, and was quite proud of its appearance. At last the great work was finished. The coop was ready for use, and nothing now remained for its builder to do but to call his chickens and introduce them to their new home. But an unexpected difficulty confronted him. He went first to one side of the coop and then to the other, and gradually the conviction dawned upon him that he had forgotten both doors and windows, and had deliberately and carefully nailed himself up on the inside of his coop. The hens could not get in, and the question was, how he could get out?

That self-imprisoned man could sit at his desk and use his pen in a way that was for him both fame and money, but when it came to the use of hammer and nails, he lacked something. What was it? He wanted a hen coop; he could have criticised the work of another man, but a hammer and nails in his hands could be made to express no thought except in a way that was a burlesque. He was dreamy, poetical, metaphysical, but not practical.

Everybody has heard the story of Sir Isaac Newton and his two cats. He enjoyed having them both in his study, and as one was large and the other small, he had two cat holes made in the door, not realizing that the small cat could get in through the large hole.

Our schools are doing a great deal to educate the head—to make good reasoners, and fairly good thinkers, of our boys, and perhaps of our girls.

They do something, also, toward educating the heart, though the training of the moral nature is by no means all that it should be.

The hand, however, has been wellnigh forgotten. But the manual training school has a twin sister called the cooking school, and the twentieth century, whether we have already entered upon it or not, will see marked improvement in the equipment of the sweet girl graduate, who will know how to prepare with her own hands a bill of fare for her own table that will reflect as much credit upon her as

any graduating address that was ever evolved with painful originality or cribbed with butterfly unconsciousness of toil from the pages of an encyclopedia.

On the stage, the boy declaimer seldom knows just what to do with his hands. Off the school stage and upon the great stage of life, both young man and maiden ought to know just what hands were made for and how to use them.—[E. L. Bangs in *Christian Work*.]

### If I Could Be a Boy Again.

"If I were a boy"—well, if I were such a boy as I was, of the same sort, with the same beginnings, the same blood, the same surroundings, the same teachers, the same home (blessed home!), the same classmates, the same accidents, atmospheres, and aspirations, the same interior opinions, passions and conflicts—should I have come into the same life, by the same path, with the same experience and outcome? Could I have made the product different?

If I were a boy with my present knowledge of the end, or the state of present progress toward the end, with my memory of the past and my man's view of a boy's life—what would I do?

First, I should have an early conversation with my parents. I should bring my later wisdom to bear on them. I am older now than my father was when I was a boy, and I might give a word of advice even to him.

If I were a boy, I should want a thorough discipline, early begun, and never relaxed, on the great doctrine of will-force as the secret of character. If I were a boy, I should want my teacher to put a weight of responsibility upon me; to make me know and feel that God furnishes the material and the conditions, but that I must do the work of building my character; to fill me with the thought that I am not a "thing," a stick, a stone, a lump of clay or putty, but a "person," a "power," a "cause," a "creator," and that what I am in the long run, in a final outcome, I am to make myself.

Classes for letter-picking and word-building, for difficult spelling and reading, are very good. Classes in numbers, for mental problems and drawing geometrical lines, are excellent. But the best class, to be earliest organized and longest sustained, the class that never graduates, is the class in which a boy is trained to say, "I ought; I can; I will."

If I were a boy with my man's wisdom, I should eat wholesome food and no other. I should chew it well and never "bolt it down." I should eat at regular hours. I should never touch tobacco, chewing-gum, or patent medicines; never once go to bed without cleaning my teeth, never let a year go by without a dentist's inspection and treatment; never sit up late at night, unless a great emergency de-



manded it; never linger one moment in bed when the time came for getting up; never fail to rub every part of my body every morning with a wet towel; and then with a dry one; and never drink more than three or four tablespoonfuls of ice-water at one time. But all this takes will power. Yes, but that is all it does take.

I should never speak a word to any one who might be worried about it, and only kind words of others, even of enemies, in their absence. I should put no unclean thoughts, pictures, sights, or stories in my memory and imagination. I should want to be able to say, "I have never pronounced a word which I ought not to speak in the presence of the purest woman in the world." I should treat little folks kindly, and not tease them; show respect to servants and be kind to the unfortunate.

I should play and romp, sing and shout, climb trees, explore caves, swim rivers, and be able to do in reason all the manly things that belong to manly sports; love and study nature; travel as widely and observe as wisely as I could; study with a will when the time came for study; read the best books, try to speak accurately and pronounce distinctly; go to college and go through college, even if I expected to be a clerk, a farmer, or a mechanic; try to be a practical, every-day Christian; help every good cause; "use the world, and not abuse it"; treat older men and women as fathers and mothers, the young as brethren and sisters in all purity.—[Bishop Vincent.]

#### The Stay-at-Homes.

There are some in this world who are compelled to tarry at home. The great race of life goes on, and they are left behind; they are too weak to run. Here is a poor invalid who has for years been unable to leave the bed of pain. He started with great promise, and men said he would be first at the goal. But God weakened his strength in the way, and he fell ere the race had well begun. He sees the inferiors of other days pass him, and he is tempted to cry in his despair: What profit is there in my life? Why am I suffered to live on? Thinkest thou, then, that thou art doing no work for God? God himself thinks otherwise. He says that they who run in the race have only half the battle; they must divide the spoil with those who tarry at home. There are those whose duty it is to wait for God. They have nothing to do with the hand, with the sweat of the brow, with the toil of the brain; their work is all with the heart. But what a work that is! The toils of hand and brain are nothing to it; these yield a solace by their very energy, but the sad heart has only to bear. It is harder to bear than to do. I may be rudely jostled in the race, but the race

itself gives an excitement that makes me forget my pain; I am there, at least, in the company of my fellow-men. But to tarry at home to wait passive under the shadow of God, to have nothing to do but bear the burden of one great cross; this is the trial of life;—this is the trial of love. Yes, my soul, and this is thy communion with thy Lord. His work, too, was to tarry at home. All the runners in the race laid their burdens upon him, and left him alone to bear them. He bowed his head in the garden, but he fainted not. He emptied his glory on the cross, but his love remained full. Stand beside him, O my soul; watch with him in the lonely garden; help him to bear his cross up the Via Dolorosa; strive with the dying penitent by his side to see the majestic strength of his sustained weakness; and thou shalt know why it is written of him "He shall divide the spoil with the strong."—[George Matheson.]

#### Give Them a Push Up.

It was a long, slippery, steep hill, covered with snow and ice, and the old darkey and his mule and the heavily laden cart were toiling up. They were on the car track in the hope of making the climbing easier, but could only creep along; and then—here came the electric car whizzing up behind, with its clanging bell and impatient passengers. When the car had come to a standstill behind him, the old man got out as nimbly as his well-wrapped feet—two bundles of rags—would let him, and with his thin old coat blowing about him in the sharp wind, vainly tried to urge the mule on. At last he called out: "Boss, dat mule can't do no mo' den he is doin'. He's pulling', sah, with all his might."

There was some grumbling among the passengers. All at once an idea struck the conductor: "Let's hitch on and push 'em up the hill."

So he told the old darkey to take his seat again, and slowly the electric car was moved up against the pole that was projected from the cart's back. Then, with the electricity turned on, darkey and mule and cart were soon speeding up the hill. The mule pricked up his ears and expressed astonishment from the head to the tip of his tail, while the smile on the old darkey's face will long be remembered.

Be patient with the weary, the weak and the old. Whenever you have a chance, hitch on the electric car of your youth and strength and give them a push up the hill of life!—[Mrs. E. Y. Mullins, in Baptist Union.]

If everything was done to the glory of God there would be a good deal less done and a great deal more accomplished.

**Church News.****Northern California**

**Soquel.**—A county C. E. convention was held here last Friday. An interesting address was given by Rev. J. B. Orr on "The Inherent Value of the Child."

**Oakland First.**—Twenty-six new members were received at the October communion, seven on confession. The pastor is entering upon his fifth year. During these first four years he has received three hundred and eighty-eight new members into the church.

**San Francisco, Richmond.**—At the communion services last Sunday morning the pastor received three new members on confession of faith. All were members of the Sunday-school, the youngest being the pastor's daughter. The Rev. C. A. Huntington assisted very impressively in the services.

**San Francisco, Bethany.**—This church observed the Lord's Supper last Sunday. Five persons were received, three on profession. Two of these were Chinese. In the evening Dr. Peck gave to a large audience the account of the siege of the Legations at Peking, to which the General Association at Cloverdale listened with such intense interest.

**San Francisco, Third.**—Four new members were received last Sunday. The choir gallery is being enlarged, affording better accommodations for the chorus which is to be correspondingly increased. As a result of the pastor's visit to England the Christian Age and Great Thoughts, old London weeklies, are publishing many of the sermons delivered in the Third church pulpit.

**Benicia.**—Two were received into the church last Sunday. A union meeting of the Protestant churches is being arranged for next Sunday to discuss before the voters the two Constitutional Amendments of special significance—the one to exempt houses of worship from taxation and the other to confirm and render legal the founding grants for Stanford University and to relieve that institution from its present disability to receive bequests.

**San Mateo.**—After the evening service the pastor stated that the church was in debt and had been for some time; he urged that an effort be made to raise the necessary money to put the finances of the church on a business basis. Pledges were called for and in a few minutes the amount required was forthcoming and the church stands for the first time in years free from debt. The future of this church is bright and the members feel greatly encouraged.

**Wyandotte.**—Our house of worship was dedicated on Sunday, September 30th. There was a large and enthusiastic audience.

Rev. J. K. Harrison delivered the sermon, which was excellent in every way and was greatly enjoyed. After the sermon the pastor made a statement of the financial conditions. Contributions were then called for and there was a hearty response. One hundred and sixty dollars were raised—a little more than had been asked. The church was then dedicated to the worship of God, the service being very appropriate and impressive. After the services a basket dinner was provided which was duly appreciated by a large number. In the afternoon the people again assembled and a sermon was delivered by Rev. H. Burr of Cherokee. The church is a neat building and its completion is an important event in the history of Wyandotte.

**Southern California**

**Los Angeles First.**—At the First church on Sunday the 7th, in the morning Rev. Franklin M. Chapin, who had just arrived from China, gave an account of the siege of Peking, through which he had passed. At the twilight communion a large number were present; twenty-two were received to membership. The membership of the church is now 842.

**San Lorenzo.**—This church had a treat on Sunday, October 7th, in listening to Rev. F. M. Price of Micronesia on "The Island World." It must stimulate a deeper missionary zeal. In the evening the Sunday-school gave a very fine concert on "The Volunteers." An offering of eight dollars was made to the Sunday-school and Publishing Society. The Endeavor Society is showing new life and activity.

**Corona.**—Miss Mary F. Denton of Japan addressed an audience of seventy-five persons at the church on the evening of Tuesday, October 2nd. Everybody was delighted with "our own California missionary" and her story of Japan and of Christian work in that country. At the annual meeting of the Woman's Missionary Society on Friday, October 5th, twenty-two ladies were present. The officers of the past year were re-elected. The mite-boxes yielded the sum of \$23 for foreign work.

**Norwalk.**—September 30th was observed as Rally Day. The Sunday-school was well attended, but its average attendance is such that not very much increase is gained by any special service. Pastor DeKay preached to a good congregation on "A Successful Church." Revival services have been in progress at the M. E. South church, in which our people joined heartily and from which our people will reap. With one-third of its membership living at a distance and as many more absent at school or at work, the church finds it difficult to maintain evening services, but the morning services are generally well attended and the pastor preaches to as fine a congregation, in quality, as can be found anywhere.



### Notes and Personals.

The Rev. F. I. Wheat has resigned as pastor of Park church, this city.

The Rev. L. L. Wirt left for Manila this week on the United States transport "Hancock."

Rev. Francis Watry has resigned his pastorate at Weaverville, the resignation to take effect December 1st.

Rev. W. W. Madge repeated before the ministers, on Monday, his interesting report of the International Christian Endeavor Convention.

Rev. W. M. Burkett was ordained and installed as pastor of the Congregational church in Ferndale, Humboldt county, on Thursday, September 20th.

The Rev. Schuyler S. White and family, missionaries of the American Board, after a furlough of two years, sailed on Wednesday for their field of labor in Japan.

A schooner will sail for Kusaie, Ponape and Ruk, about the 12th of October. Letters and small packages may be sent to Captain Melander, care of Rev. Walter Frear, Y. M. C. A. Building, San Francisco.

The sympathies of very many will be drawn out with the venerable Mr. and Mrs. S. S. Smith in the death of their daughter, Mrs. F. P. Barrows of Nordhoff. May they who have been succorers of many find comfort now from the great Burden-Bearer.

The church at Ontario has declined to accede to the resignation of their pastor, Rev. Allen Hastings. Instead thereof, they add five months to his vacation, hoping that within that time the throat trouble which has afflicted him will be entirely removed.

Rev. F. M. Chapin and family and Dr. J. H. Ingram and family arrived from China last week and went on to St. Louis to attend the meeting of the American Board. Miss Mary E. Andrews was one of the party. They passed through all the long siege in Peking, and had thrilling experiences to tell.

Rev. C. E. Chase, our faithful Siskiyou pastor, will have the sympathy of many in the death of his father, long time a resident of Portland, Or., who was suddenly called hence on the 5th inst. "A good man who walked with Jesus here and now has been admitted to closer fellowship, unhindered by earthly limitations."

Rev. Samuel Slocumbe has resigned the pastorate of the Green Street church, San Francisco. He does not propose to take another pastorate, but to give his time wholly to the business with which he is connected.

It is pleasant to add that his pastorate of two years closes with warm esteem on the part of both Mr. Slocumbe and the church.

Rev. R. H. Sink of Stockton, Moderator of the recent meeting of the State Association, writes us that the pictures he took look fairly well; that they are 5x7 in size and that copies can be had from him for twenty-five cents, mounted, or fifteen cents, unmounted.

Rev. H. M. Tenney has returned from Alaska. One week from next Monday he will address the ministers' meeting. Next Monday Professor George P. Anderson, who has recently returned from Manila, will speak. Mr. Anderson was superintendent of public instruction in Manila. He purposes opening a preparatory school in San Francisco.

Rev. C. C. Kirtland shows signs of increasing wisdom. He has grown into the conviction that it is not good for man to be alone. And so on his return from a vacation trip it is announced that he will be accompanied by a bride. May God's blessing rest upon them and upon their united work. The cornerstone of the new church at Sebastopol was laid on September 23d, Rev. L. D. Rathbone making the address.

A note from Boston says: "The American Board has received from the Rev. Jee Gam of San Francisco, the first Chinaman in the United States to be ordained to the ministry, and who for a protracted period has been a missionary in San Francisco of the American Missionary Association, New York, a check for one hundred dollars, for the North China Christian Relief Fund. The money has been contributed by the following Congregational Chinese missions: San Francisco, \$40; Oakland, \$5; Berkeley, \$2; Santa Cruz, \$7; Santa Barbara, \$18; Los Angeles, \$12; Pasadena, \$13; balance by an individual Chinaman. More contributions from Chinamen on the Pacific Coast are promised. These contributions are said to give special satisfaction to the officials of the American Board and of the American Missionary Association."

### The Record of a Good Deed.

Bravery is not confined to one sex or any color. It is found wherever human hearts beat high with love for its fellows, and with absolute forgetfulness of self. On September 21st, in a little Alabama town, a colored girl, fourteen years of age, while returning to her home from an errand, was obliged to cross railroad tracks. Glancing up and down to see that the coast was clear, she saw an eight-year-old girl in danger of being run over by a locomotive. Without a thought for herself, she dashed forward to the rescue and was ground to death beneath the heavy wheels.—Ex.

## The Bystander.

### "WHO GO TO CHURCH?"

This is the title of an article which appeared in the Boston Transcript the other day and which is so full of meat that the salient facts are here given.

The writer gave special attention to the comparative attendance of men and women, and arrived at the conclusion that three women attend church to every man. "In three churches located in Massachusetts avenue outside of Boston, the attendance in the Unitarian was one man to four women; in the Baptist, one to three, and in the Universalist somewhat less than one to two. I have found several churches in which the number of men was not more than one to seven or eight women. \* \* \* The most conservative churches have the largest proportion of men and the distinctly liberal churches the smallest. The last statement needs this qualification, that when the preacher is a radical thinker, who keeps fully abreast of modern opinion, the number of men equals or exceeds the number of women in his congregation."

### PROPORTION OF CHURCH-GOERS TO THE WHOLE POPULATION

He finds this to be one in six or eight. Not more than one-half the persons living in any town can be regarded as in any distinct sense identified with the churches.

The Bystander is inclined to think that the proportion of the church-going people in Massachusetts is higher than in California, though the phrase, "in any distinct sense identified with the churches," admits of a rather indefinite meaning.

### GOLF, BICYCLES AND NEWSPAPER.

One of the best things the correspondent of the Transcript says has to do with amusements as affecting church attendance. He very properly points out that non-church-going began before these attractions entered New England. "I am deeply impressed with the conviction that in the churches themselves are to be found the real causes of the failure in church attendance." It is claimed that there is a chasm between the intellectual life of the present day and what is taught in the churches. The want of modernness is felt to be lacking in most of the sermons our correspondent heard.

### SOME REFLECTIONS.

The Bystander believes a census of the churches, a collection of facts as to belief and worship, would disclose some remarkable tendencies. It would reveal a vast amount of comfortable agnosticism among the men and a good deal of piety among a certain class of women. It would probably show, as this inquiry indicates, a certain loss of respect for

the church written with a big C.

The denomination does not cut very much figure among men who are after the hard but helpful truth, presented in a simple, straight, intelligent way.

On the other hand there is an evident emphasis placed on the man in the pulpit. To the masses the preacher is more than the sect, therefore the preacher must be able to preach. This is a demand as great in the country schoolhouse as in the city church. It must be remembered, moreover, that the opinion of the preacher is not final on any doctrinal question. The Transcript article closes with these rather stunning sentences: "The trouble seems to be that the preachers are living in a world that no longer has an existence. The men of today are not thinking the thoughts that are uttered in the pulpits."

### SPURGEON'S TABERNACLE.

It is built of granite and Bath stone, with floors of concrete and steel, covered by wood bricks. The interior fittings are of Oregon pine. Electric light is used, and the building is heated by hot water. The Tabernacle is large, having a seating capacity for 3,500 people. The membership is four thousand, besides twenty-three missions and twenty-five Sabbath-schools. The scholars number over eight thousand and the teachers almost seven hundred.

It is a monument which, by the help of God, the great Charles Haddon Spurgeon raised to himself. The Bystander does not believe the circle of churches in London, which includes the West End Wesleyan Mission, the City Temple, and the Tabernacle, can be duplicated in any city in the world. They are to London in spiritual things what forts and defensive warfare are in material things.

Let the Boston Transcript correspondent spend a Sunday in London and see how his figures will be changed.

### From the Moderator's Standpoint.

BY REUBEN HENRY SINK.

It has been suggested to the recently "exed" Moderator of the General Association that he pen a few words to The Pacific concerning the Association from his point of view. It will be difficult to give much of an insight into his impressions in the space allotted to such a review as may be desired. The standpoint of the Moderator of the recent Association is peculiarly his own, and one which is rarely attained by another on account of personal associations, experiences and relationships covering over a quarter of a century, commencing with his uniting with and continuing on to the not common relationship which he bears to the present pastor of the entertaining church, and finally reaching the privileged honor of



presiding as Moderator of the General Association held in the church where he, with his wife, both then young, stood at its altar and covenanted to be God's own. Any view from the Moderator's standpoint which would be of more than personal interest must eliminate the sentiments which the past years have made strong in his heart, which he possesses and is not ashamed.

As to the Association, stripped of the apparel furnished by these sentiments, the ex-Moderator would say: It scarcely needed a moderator; it simply moderated itself; it came exceedingly near being temperate in all things; there was need neither of wise mind nor one especially able or gifted in the chair. These qualities were in evidence on the floor; the whole view of the Association impressed upon the mind of the Moderator the fact that Admiral Dewey's estimate of the President's functions might be used with more justice as applying his. It did seem as if his principal function was that of time-keeper, and his principal concern that of keeping participants within due bounds—not of temper, but of minutes—that the business of the Association might be carried on promptly to a pleasing termination.

There was a great deal to be said and many wanted to say some of it; some of those who had papers found they could not say all they wanted to in the time allotted them and could have profitably used five or ten minutes more; one said to the Moderator he wanted to make another point. These brethren, filled with thought and good spirit, responded to the hint, "Time's up," with a grace helpful to the Moderator and deserving his gratitude.

It is possible that no other Association has had its printed program more completely mutilated than was that of the last. The chairman of the business committee picked up the Moderator's copy from the floor intending to send it to his wife as a curiosity. It would be a curiosity to most any one; things were so changed as to make one wonder what was the use of printing it; it would be difficult to put the dismembered body again in recognizable shape; yet—and the wonder and joy of it!—the Association ran on time, accomplishing its programmed purposes without friction. An evil spirit possessed no one and, to look back upon the meetings, it seems as if the angels of Clovendale had indeed entertained angels (if unawares); for certainly it seemed to the Moderator as if such had commissioned him to carry out its wishes and, as Samantha Allen said to her boy, "Anges are not all she ones."

Theological changes do not affect divine truth any more than travelers' books affect the shape of the earth.

### Married.

Green--Manley.—At the parsonage in San Lorenzo, September 30th, at 3 o'clock, by the Rev. F. F. Pearse, Mr. Charles Ewart Green of Sarisburg, England, to Miss Lottie Manley of Pescadero.

SHAW—MEEK—In Los Angeles, at the home of the bride's parents, Miss Eva Meek and Mr. Wm. H. Shaw, Rev. G. H. DeKay officiating, October 1, 1900.

BURKE—AUSTIN.—At the parsonage in San Lorenzo, Thursday, October 4, 1900, at one o'clock, by the Rev. F. F. Pearse, Mr. John Burke of Berkeley to Mrs. Emily Clarissa Austin of Berkeley.

CHERINGTON—WILLIAMS. — At the home of the bride's parents in Oakland, September 26, 1900, Rev. Reed B. Cherington and Miss Maria T. Williams, by Rev. F. B. Cherington, father of the groom.

### Died.

BARROWS—At Nordhoff, Ventura county, Julia E., wife of Frank P. Barrows and daughter of Mr. and Mrs. Stephen S. Smith of this city.

### The Unfinished Life.

I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, towards the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. \* \* \* You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head, and eternal spring is in my heart. Then I breathe at this hour the fragrance of the lilacs, the violets, and the roses as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, "I have finished my day's work," but I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn.

I improve every hour because I love this world as my Father-land. My work is only a beginning. My monument is hardly above its foundation. I would be glad to see it mounting forever. The thirst for the infinite proves infinity.—Victor Hugo.

### The Busy World.

A floating postoffice is to be established in Chinese waters for the accommodation of Americans. It will have its base at Nagasaki, Japan. It will be a sub-station of the San Francisco office.

The Gunther collection of war relics has been purchased by the city of Chicago. The structure which will be built to receive the relics and to serve as a general museum will cost about \$147,000. It will be a two-story building, 300 feet long and 150 feet wide. Mr. Gunther has been making this collection for twenty-five years, and it is regarded as the finest of its kind in the country. Among the noted things in it are the bed on which Abraham Lincoln died, the stump of the tree under which Generals Grant and Lee sat while arranging for the surrender of the Confederate army, furniture used in Abraham Lincoln's Washington mansion, and paintings of Grant, Lee, Andrew Jackson and members of President Lincoln's cabinet.

An American mining expert, employed by Russians, expresses the opinion that the eastern part of Russia, near Behring Straits, will prove as rich as some of the best Alaska gold regions. It is also said that Russia will, after a time, astonish the world as an agricultural country. "The cultivable zone stretches from the fiftieth degree of latitude to the Chinese frontier. It contains about 54,000,000 acres, only 5,380,000 of which have been brought under cultivation. The system of agriculture in vogue is of the most primitive kind, a strip of land being cultivated until it is exhausted and then abandoned. At the present time the annual harvest of cereal crops in Siberia yields about 2,880,000 tons, of which sixty per cent is corn and oats. Comparatively little wheat is grown. By soil and climate, however, Southern Siberia is fitted to become one of the greatest wheat-growing countries of the world. Facilities for transportation and modern methods of cultivation such as Russia is rapidly supplying will enable her to exploit her immense natural resources. Then Siberian competition will begin in earnest."

In accordance with King Victor's orders, the iron crown was taken from the chapel in the cathedral at Monza, where it is kept, and set on the coffin of his father, says a Rome letter to the London Telegraph. This precious old crown symbolizes the Italian royal power. For twelve centuries the Italian kings were crowned with it. A tradition accepted by the Roman Church tells that the rough iron circle forming the inside is one of the nails used in the crucifixion of our Lord, which Empress Helena, mother of Constantine the Great, found in the Holy Land. The outside of the crown is of purest gold, set with twenty-four gems. It is a precious example of Byzantine

work. As, however, it belongs to the State, because of some ancient rights, the cathedral of Monza is intrusted with its keeping. The priests of the cathedral who transferred it were escorted by officers, and a solemn service took place before the masters of ceremonies, in state dress, received it. As soon as it was set on the coffin, Queens Margaret and Helen and the princesses kissed it respectfully, as it is considered a holy relic. The crown was taken to Rome for the funeral and was then returned to Monza, whence it has been removed only on three occasions, in 1805, for Napoleon's coronation; in 1838, for the crowning of Ferdinand of Austria, who then transferred it to Vienna, and in 1888, for Victor Emmanuel's burial.

The Rev. Dr. D. Z. Sheffield, one of the leading Congregational missionaries in China, does not favor the partition of the empire. He writes as follows in the Century for September: "It is easy to say that it is better that China be broken up and its people reformed in its social institutions than that the past corrupt and antediluvian order of society continue; but is disintegration or continued stagnation the only alternative? What are the prospective dangers accompanying the dissolution of the Chinese government? The territory and people would be divided up between England, Russia, France, and Germany. How long could this order of things continue? As a necessity of government the Chinese in large numbers would ultimately receive Western military training and acquire skill and experience in military evolution. Under proper conditions of discipline and direction the Chinese are courageous and hardy soldiers. The nation has a deep reverence for its ancestry, a strong race attachment, a profound regard for its customs and institutions. If the people are broken apart by foreign power in the time of their weakness, they will come together again in fierce collision with that power when they have in some measure recovered possession of their strength. China is too great a prize to be divided up among the nations of the West, to become an added element of jealousy and rivalry. The suggestion of the division taxes the diplomacy of the nations to the utmost to preserve peace in their relations. It is doubtful if it can be accomplished without war, and if successfully accomplished the possession and government of this vast disintegrated territory, with its people restless under the wrongs they have suffered, would increase the present international tension and continually jeopardize the peace of the world."

Dreams of bigness are not visions of greatness.

A giant sin may fire through a very small loop-hole.





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making delicious, pure and wholesome  
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There are imitation baking powders, sold cheap, by many grocers. They are made from alum, a poisonous drug, which renders the food injurious to health.

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For a new dessert try the following, called nut cream: Take a pint of hazel or hickory-nut or almond kernels, pour over them boiling water, rub the skins off with a coarse towel, and pound to a paste with a little white of an egg. Make a custard of half a pint of milk, the yolks of two eggs and half a tea-cup of sugar. Set over the fire un-

til boiling; take off; when cool add a teaspoonful of gelatine dissolved in warm water. Stir in the nut paste. Mix well. Whip half a pint of thick cream, add to the mixture, turn into a mold, and set on ice till firm.

An appetizing salad for the early fall is made as follows. Shred a quarter of a new Long Island cab-

bage as fine as the petals of a chrysanthemum. Remove the seeds from two sweet green peppers of medium size and slice them in very fine rings; then slice one medium sized onion as thin as possible. Mix these ingredients together and lay them lightly in a salad bowl; surround them with quarters of tomatoes; pour a dressing over all, composed of oil, vinegar, salt and pepper, and serve.

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A man's possessions are just as large as his own soul; if his titles and deeds cover more, the surplus accrues to him, and not he the acquirer. [R. T. Hallock.

Occasionally a man is put below his real worth, and once in a while one is valued above his worth, but in course of time every man gets his exact dues.

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## TIPS FOR HOUSEKEEPERS.

good recipe for Chili sauce, which is taking the place of old tomato catsup in many families, calls for a peck of thoroughly red tomatoes and eight white ones. Peel the tomatoes by dropping them in boiling water and turning the skin off. Chop the tomatoes fine and add them to the tomatoes. Put on the fire in a porcelain kettle and let them cook fifteen minutes after they begin to boil.

Then add a pint of vinegar and a tablespoonful each of salt, and cinnamon, allspice and black pepper, and a teaspoonful of cloves. Tie the spices in muslin or three little bags of coarse material. Cook the mixture slowly for four or five hours, or until the sauce is quite thick. Be careful not to let it burn. When it is ready to use, turn off the fire, remove the bags of spices, wet to a paste with a little water, add the sauce, a tablespoonful of mustard, a teaspoonful of black pepper and two teaspoonfuls of white ginger. Stir this mixture into the sauce and add salt to taste. Seal this sauce up in bottles that have not been used, and put fresh corks in the bottles and cover them with seal-wax thoroughly, and in addition to this tie a piece of cotton batting over the cork completely to exclude all air. Set the bottles in a cool, dark place.

To keep moths from furs and other fabrics sprinkle spirits of turpentine over sheets of paper, lay first sheet on bottom drawer chest, followed with the fabric and sheets every six or eight days. This method is effectual. Turpentine will evaporate readily when goods are exposed to the air.

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## Weak Girls

Parents, look to the health of your daughters as they approach that perilous period of their lives when they undergo that marvelous transformation from girlhood to womanhood. Guard them closely, their whole future depends upon the care you give them,

The system is weakened by the changes that are taking place, and it is often at this stage that the deadly consumption fastens upon its victims. The cause of the majority of weaknesses of women can be traced to this critical period of the girl's life.

"About two years ago my daughter, who was then in her sixteenth year, was in bad health. She was pale and thin, without strength or vitality, in fact her condition was that which is generally called all run down. We were, of course, worried about her, and employed the best physicians to attend her. They studied her case and although they did everything possible, gave her no relief which was permanent. The late Dr. Angel had first called my attention to Dr. Williams' Pink Pills for Pale People, and my wife had heard they were a fine tonic, so we decided to try them for my daughter. We did so, and inside of eight weeks the primary cause of her trouble was removed and she showed a decided gain in health, strength and flesh."

"A great many people will buy a medicine and take a few doses. Then if they are not cured they throw it aside as no good, or take it spasmodically. We believed in a fair trial in strict accordance with directions and our faithfulness was rewarded, for she was greatly benefited by them. Her color came to her cheeks and she continued to gain in weight and strength. So you see both myself and my wife believe in Dr. Williams' Pink Pills for Pale People and have found them a wonderful medicine. We have told a great many people about them and have been glad to do so."

(Signed) GEORGE LOUCKS, 81 Lincoln Ave., Cortland, N. Y.

Subscribed and sworn to before me this 20th day of June, 1900.

F. C. PARSONS, Notary Public.

## Dr. Williams' Pink Pills for Pale People

are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams Medicine Company, Schenectady, N. Y.

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